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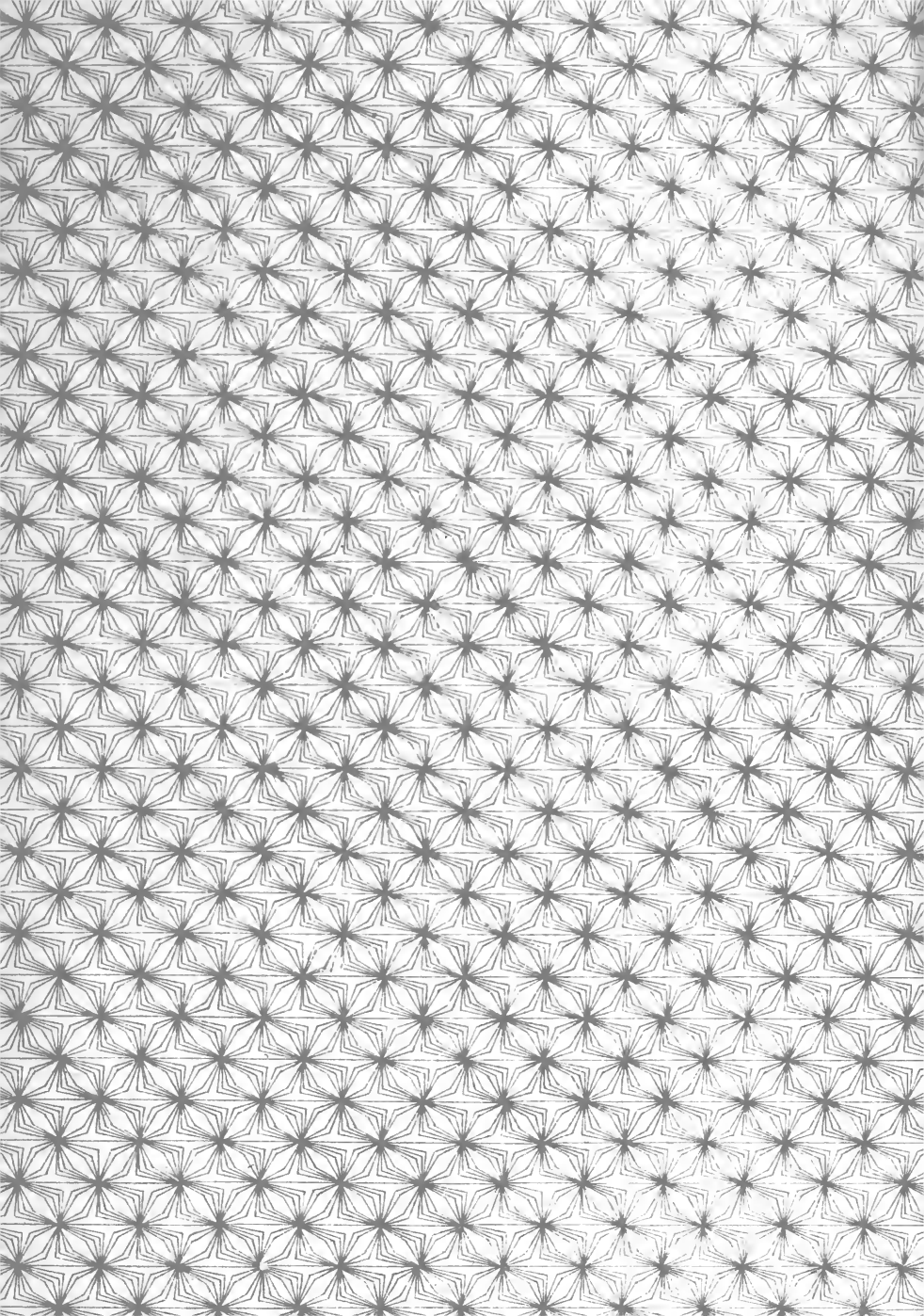
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YOUNG MEN'S
MUTUAL IMPROVEMENT ASSOCIATIONS

MANUAL

FOR

JUNIOR CLASSES.

1902-1903.

SUBJECT

THE ACTS OF THE APOSTLES.

Published by
The General Board of Y. M. M. I. A.

Officers of the General Superintendency,

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INTRODUCTORY SUGGESTIONS.

NOTE. —It is to be hoped that many of our Junior Classes can be placed under the direction of experienced teachers, whose skill is even more essential here, than in the advanced class. To such, many of the detailed suggestions here offered may be unnecessary, and seem more amusing than instructive; but on the other hand, we are aware that in many cases circumstances will render necessary the assignment of this work to young men who are untrained in the art of teaching, and to whom a few specific hints are worth pages of generalities.

Grading the Associations.

Since the idea of grading the Improvement Associations was advanced by the General Board, many of our officers have adopted the plan, and so universal have been the reports of increased attendance and greater efficiency of work as a result, that it becomes apparent that no association can hope to keep up with the general advancement of the work, and neglect to comply with this suggestion.

The General Superintendency feel that we have reached a stage of advancement, where this step is imperative, and, therefore, call upon our officers to see to it that all associations are separated into junior and senior classes, where such a course is at all practicable. Limited numbers must not be considered a sufficient reason for not grading. Where the discrepancy in age and ability is great, the work will be improved by dividing the class, though there be but a half dozen in each section; while the better quality of work secured will, in most cases, increase the attendance. Both age and ability should be considered in separating the classes. From fourteen to eighteen years may be taken as a guide as to age for junior students, though some boys are better fitted for the work of the advanced class at fifteen, than are others at eighteen. If the advantage of thorough work in the lower class, before entering the higher one is made clear to the boys, they may be permitted to choose which one

they will join, and a friendly talk with the few who may have made an unwise selection will usually serve to correct such mistakes. It might be well to allow no member under the age of eighteen to enter the Senior class without permission from the president of the association. With a view to encouraging the formation of Junior Classes, and to increase the efficiency of the work therein, the preparation of this manual for their special use has been undertaken at considerable extra expense. The members of the General Board hope that an appreciation of their effort will be shown by our officers endeavoring to place it in the hands of as many of our younger boys as possible.

Plan of the Work.

The aim in the preparation of the lessons here outlined has been to make them as simple and easily comprehended as the nature of the subject would permit. This object has been accomplished in part by greatly reducing the number of subjects considered, the lessons covering only the Acts of the Apostles. Each of the regular lessons consists of the assignment of certain portions of the text to be read, a choice passage or two to be memorized, brief suggestions to the teacher, where such are thought necessary, a summary of the lesson, explanatory notes, and a set of questions.

Study of the Text.

The teacher should constantly encourage his class to study the text assigned *from the Bible itself*. One of the most important objects to be attained is the cultivation of a taste for Bible reading. This can never be accomplished by studying *about* the Bible. There is a sublime beauty in the thought, an eloquence in the language, and a spirit pervading the whole that put the Scriptures beyond imitation. Love of scripture reading is a perfectly natural consequence of its frequent practice. We therefore urge that nothing be substituted for the study of the text itself.

The Summary.

A summary of the lessons is made to assist young students in connecting the events, and remembering the essential points. It may be studied profitably either before or after a study of the text, but must not take the place of such study.

The Notes.

The notes are not intended to be exhaustive; the aim being to learn what is presented thoroughly, rather than to exhaust the subject. What few collateral references are made are usually assigned to the teacher, that he may look them up and make the necessary explanations.

The Questions.

The questions cover the subject in greater detail than the summary, and are intended more to aid the student in testing his own knowledge of the subject, than to be formally asked of the class. A teacher will usually have much greater success in arousing interest and holding the attention of his class, where his preparation of the lesson is sufficiently thorough to enable him to cover the subject with questions without the aid of a book. Diligent study of the text and the outline will enable any one to do this.

Memory Work.

If the memory work outlined is pursued consistently through the year, great good will result therefrom. This exercise will assist the boys in centering their effort. It will give them a definite mark to shoot at. It will also cultivate the power of retaining what is valuable in their study, and give them a stock of valuable quotations of great use to them in understanding and explaining the Gospel principles on which they bear. Cultivate the habit of accuracy in these quotations. Do not pass any of them till every word has been repeated correctly several times. Permit the members to correct each others mistakes in this exercise. Have frequent drills on quotations from previous lessons. No harm will come from a friendly rivalry as to who can give the greatest number of accurate quotations by the close of the season.

Testimony Bearing.

In addition to the regular lessons, provision is made for six sessions to be devoted to story telling and testimony bearing, two of which are to be held in conjunction with the Senior class. Experience has shown that testimony meetings with boys of this age are not highly successful, except where they are conducted by persons of considerable skill.

The most impressive testimonies usually consist of such experiences in the lives of those bearing them as show the hand of the Lord. As the experience of boys of this age is necessarily limited, it has been thought wise to select such incidents from the lives of others as will serve to increase faith in God.

To this end, certain stories from the "Faith Promoting Series" have been suggested. If these stories are placed in the hands of the members selected for the exercise, a week in advance, and they are encouraged to learn them and relate them to the class, we feel that the beneficial effects upon themselves and their classmates cannot be over estimated. In order to place these stories within easy reach of the classes, they have all been selected from "Leaves from My Journal," "A String of Pearls," and "Early Scenes in Church History." The stories suggested will be found following the regular lessons. The teacher should plan to make use of one division of them each month.

If necessary these numbers of the series should be purchased by the association, and loaned to the members appointed to give exercises. though it would be well to have as many members as possible purchase their own copies, as no better literature for boys of this age can be found.

Such time of each testimony meeting as can be used profitably should be devoted to original testimonies. In this department of the work particularly, it is essential that those in charge seek earnestly for the Spirit of the Lord, and endeavor to banish levity and disorder. Faith is a gift of God, and depends more on the condition of the heart, than on the information of the mind.

Reviews.

The value of these or any other studies is measured by the extent to which the truths contained therein are fixed in memory. Repetition is said to be the mother of memory, hence the essential portions of the lessons should be repeated not once only, but several times. The teacher will be more than ordinarily successful if he can arouse sufficient interest in the subject to obtain thorough preparation from more than one half of the members. The benefit received by the other half will depend entirely on the treatment of the subject before the class. This, then, should be thorough, interesting, and frequently repeated.

The method of reviewing the subjects should vary, so as not to become monotonous. At times, topics from previous lessons may be assigned to different members. For example: Who will tell us about Demetrius and the silversmiths of Ephesus? At other times the review may be conducted by brief pertinent questions in rapid succession. The response to these and all other questions should be by the uplifted hand. Do not permit promiscuous talking at any time. Again it will be found profitable once in a while for the teacher to go over the events of a previous lesson himself, with an occasional question fired at those whose attention is inclined to wander. At such times the teacher should stand before the map with pointer in hand, and locate the events named.

Map Work.

One naturally locates the events of history and narrative, somewhere and somehow, hence, it is important that they be correctly placed when first learned. There is no better way of remembering the events of history than by connecting them with the places where they transpired. To accomplish this a map of some kind should be kept constantly before the class, and each place mentioned in the lesson should be located. It is not necessary that the map be an expensive one. A reasonably accurate outline of the country surrounding the Mediterranean may be drawn from a Bible map, on a good sized sheet of Manilla paper, that will serve the purpose even better than a more elaborate one. Locate the places as they are reached in the lesson. Make constant use of the map in reviews.

Assignment of the Lesson.

With pupils of the age here contemplated, the quality of a recitation will be found to depend largely on the care that was observed in assigning the preparation. This is a vital part of the teacher's work, but is too apt to be left till the last moment, when time will permit of no more than a brief mention of the lesson to be studied. At least five minutes at the close of each lesson period should be devoted to this work, and if results are not satisfactory, take ten or fifteen minutes occasionally as a study period, wherein the boys will get a clearer idea of how to prepare themselves. If no other signal is given, a time keeper should be appointed to notify the teacher when to close the recitation.

The teacher's preparation should always include a glance over the next lesson, so that he can give the class a sketch of what it contains. See that every boy understands what chapters are to be read and what passages are to be memorized. Many will be without manuals in spite of all the urging that can be done, but all are supposed to have access to a Bible. Talk with the class occasionally on how to study the lesson. Ask them how many times they think they ought to read the text. Remind them to read the summary and then to see how many questions they can answer. Get as many as possible to agree to do the work, and then follow them up, and urge them to keep their promises.

To the Class Leaders.

These lessons have been prepared with as much care as time and circumstances would permit, but the amount of good they will accomplish, the number of boys that will be made better and stronger through their perusal, depends very largely on you. No lesson can be outlined that will be truly effective with young boys without the vitalizing influence of a teacher whose whole heart is in the work. To you is given the direction in this work of a class of boys at the most important period of their lives—that period during which they receive the greatest number of impressions that tend to make or mar them, especially in spiritual things. See to it that indifference towards the things of God is not increased in any one of them, through failure on your part to perform your whole duty. Far more classes become dull and uninteresting to boys, through lack of effort on the part of the teacher, than through his lack of ability. Be faithful in the discharge of this responsibility, and a rich harvest of good will come from your effort.

DOUGLAS M. TODD,
BRYANT S. HINCKLEY,
Committee for the General Board.

THE ACTS OF THE APOSTLES

LESSON I.

ENDOWMENT OF THE APOSTLES.

Read Acts Chaps. 1 and 2

Memorize Acts Chapt. 2; 38-39

SUGGESTIONS TO THE TEACHER:—Wherever occasion permits make use of the map, thereby giving to the lesson life and reality.

Passages bearing on Pentecost: Ex. 23: 16; Lev. 23: 15-21; Num. 28: 26-31. Prophecy referred to by Peter, Joel 2: 28-32.

"Devout men of every nation under heaven" are present on the day of Pentecost. Fifteen classes are mentioned, located as follows: Parthians from the North-east of Media. Medes, inhabiting the region between the Caspian Sea on the North, Armenia on the west, Hyrcania on the east, and Persia on the south. Elamites located east of the Tigris and north of Susania. Mesopotamians, from the land between the Tigris and the Euphrates. Judeans, including Jerusalemites from different parts of Palestine. Cappadocians, whose settlements lay east of Asia Minor. Pontians, who resided in the North-east. Asians, from the west of Asia Minor. Phrygians, from the east of Asia Minor and north of Pamphylia. Pamphylians, whose territory stretched along the Mediterranean coast, south of Phrygia. Egyptians from the Nile valley. Lybians from Cyrene on the west of Egypt. Romans, from the world's capital on the banks of the Tiber. Cretians, islanders from the Mediterranean. Arabians, from the desert regions.

The Ascension—(Note 1.)

The apostles are gathered on Mount Olivet where the Savior teaches them concerning the Kingdom of God. He tells them to remain in Jerusalem until the Holy Ghost appears, with the promise that after they receive the Holy Ghost they shall be witnesses of Him in all parts of the earth. Jesus then ascends into heaven, and two angels appear unto the disciples, and tell them that the Savior will descend in like manner at his second coming.

The Quorum of the Apostles Filled.

The Apostles go from Mt. Olivet to Jerusalem, a Sabbath day's journey, (Note 2,) where they meet in an upper room, and after prayer and supplication, they choose Matthias to be an apostle, (Note 3) thus filling the vacancy caused by the fall of Judas. (Note 4.)

The Holy Ghost Manifested.

The disciples are met together on the day of Pentecost, and the power of God is made manifest. (Note 5.) They hear a mighty rushing wind, see cloven tongues of fire, are filled with the Holy Ghost, and speak in tongues. Many people from different places, speaking different languages are present, and each understands in his own language. All are amazed. Some mock and say the Apostles are drunk.

The First Gospel Sermon.

Peter stands up and defends the disciples; refers to the prophecy of Joel, and tells the people they have crucified the Savior. (Note 6.) The people are pricked in their hearts and say: "Men and brethren what shall we do?" Peter tells them to repent and be baptized for the remission of their sins, with the promise that all who obey shall receive the gift of the Holy Ghost. (Note 7.) Three thousand are baptized on that day. The Apostles continue to perform miracles and the church daily increases.

NOTES.

1. The Acts of the Apostles is supposed to have been written by St. Luke. It is a continuation of the life of our Lord, who through the promised Spirit is manifested on earth in the deeds and preaching of the Apostles. Hence it has been called the Gospel of the Spirit. It is most probable that St. Luke wrote it at Rome, whither he accompanied St. Paul. (Acts 28.) The fact that he mentions events of contemporary history as one living among them, and nowhere alludes to the fall of Jerusalem, makes it certain that it was written before that event; and, as the narrative terminates about the year A. D. 61, its composition must have been soon after that date, and probably not later than A. D. 63. It is the earliest sketch of the foundation and spread of the Christian Church. It tells of the first Apostolic miracle, the first Apostolic sermon, the first persecution, the first martyr, the first Gentile convert, and the first European church. Thus we trace the progress of the Christian Society from a small Jewish sect to a universal Church. (Oxford Bible helps.)

2. A Sabbath day's journey, according to Josephus, is about six furlongs, or something less than a mile.

3. In consequence of Matthias having been chosen by "lot" it may be

a question in the minds of some as to his being called of God. A careful consideration of all that was done in connection with the circumstance will dispel any doubt in relation to it. It must be observed that after Joseph Barsabas and Matthias were nominated for the place in the quorum of the Twelve, the Apostles prayed, saying: "Thou Lord, which knowest the hearts of all men, show whether of these two Thou hast chosen." Before his ascension Jesus had said to these men: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. . . . Ye have not chosen me, but I have chosen you, and ordained you . . . that whatsoever ye shall ask of the Father in my name, he may give it you." Therefore when the apostles asked which of the two men nominated, God had chosen, they gave their votes, and Matthias was the one selected; God in that way answered their prayer and Matthias was thus called of God. Again, to be called by a divinely appointed authority is to be called of God. No one can deny that the Apostles were a divinely appointed authority, hence, to be called by them was to be called of God. (Roberts' Outlines of Ecclesiastical History, Note 1, Page 83.)

4. The selection of an apostle to fill the vacancy caused by the death of Judas shows that the organization of the Church requires Twelve apostles and that a continuation of this quorum was a part of the plan of the church organized by the Savior.

5. The Day of Pentecost, from the Greek word for the fiftieth day, was the day on which was kept the Feast of Weeks or of Harvest. The festival lasted but one day. Its chief feature was the offering of two leavened loaves made from the new corn of the now completed harvest, which together with two lambs as a thank offering were waved before the Lord. It was an expression of gratitude for the harvest, which began with the first ripe sheaf of barley at the passover and ended with that of the two loaves of the newly ripened wheat. In its festive joy the servants and strangers, the fatherless and the widow, were to share with the freeborn Israelites. (Deut. 6, 11.) (Oxford Bible Helps.)

6. The outpouring of the Holy Ghost, on the day of Pentecost was not the complete fulfillment of Joel's prophecy, the particulars of which are as follows: The spirit of the Lord is to be poured out upon all flesh: at Pentecost it was poured out upon a few of the disciples of Jesus only. The sons and daughters of the people were to prophesy; we have no account of their doing so at Pentecost. Old men were to dream dreams and young men see visions; there is no account of this taking place on the occasion in question. Wonders were to be shown in the heavens and in the earth, blood and fire and pillars of smoke, the sun was to be turned into darkness, the moon into blood, before the great and terrible day of the Lord, yet on Mount Zion and in Jerusalem deliverance was to be found. These things unquestionably point to the glorious coming of the Son of God to judgment. (See Matt. 24); and certainly they were not fulfilled on the day of Pentecost by the outpouring of the Holy Ghost on a few of the disciples. "This is that which was spoken by the prophet Joel," and then quoted the passage. He doubtless meant: This spirit which you now see poured out upon these few men is that spirit which Joel spoke of, and which will eventually be poured out upon all flesh not only upon men and women, but upon the brute creation as well, so that the lion and lamb shall lie down

together and a little child shall lead them, and they shall not hurt nor destroy in all God's holy mountain. I have deemed it necessary to make this note, first, because of the very general belief among Christians that the prophecy of Joel was fulfilled on the day of Pentecost; and, second, because the prophecy is one that was quoted by the angel Moroni on the occasion of his first visit to Joseph Smith, concerning which he said it was not yet fulfilled but soon would be (Pearl of Great Price, page 50); hence, since this heavenly messenger puts its fulfilment in the future, it could not have been fulfilled on the day of Pentecost, two thousand years ago. (Roberts' Outlines of Ecclesiastical History, Note 3, page 83. See also Roberts' "New Witness for God," pages 147-149.)

7. It will be seen that in this sermon the Apostle Peter presented the principles of the Gospel in the same order as John the Baptist and the Savior had presented them, namely, Faith in God, Repentance of sin, Baptism by immersion for the remission of sin, and the promise of the Holy Ghost.

REVIEW.

1. Of what does the Acts of the Apostles treat? 2. By whom is it supposed to have been written? 3. What reason have we to believe that Luke wrote it? 4. To whom did Jesus show himself after His resurrection? 5. How long was he seen of them? 6. What commands did he give them? 7. What promise did he make to them? 8. What were they to do after they received the Holy Ghost? 9. How did the Savior disappear? 10. Who appeared unto the Apostles? 11. What promise did they make? 12. Name the Apostles. 13. Who took the lead in the meetings? 14. Why? 15. How was Matthias selected? 16. Give your reasons for believing that Matthias was called of God? 17. Tell what you know about the day of Pentecost. 18. What great blessing was conferred upon the disciples? 19. Why were the people amazed? 20. What power enabled them to understand in their own language? 21. To what important prophecy did Peter refer? 22. What promise does the prophecy contain? 23. What did Peter tell the Jews they had done? 24. What effect did Peter's discourse have? 25. What question did they ask? 26. Repeat Peter's reply, Acts 2: 38-39. 27. What principles of the Gospel does this answer contain? How did many of them show their repentance?

LESSON II.

WORK IN JERUSALEM.

Read Acts, Chapters 3 and 4; 1-31.

Memorize Acts, Chapter 3; 19.

SUGGESTIONS TO THE TEACHER:—Study up the description of Jerusalem in Oxford Bible Helps page 96, and give the class an interesting account of it. Tell them also about the Sadducees, Oxford Bible Helps page 87. Bring out clearly the doctrine of repentance and forgiveness taught by Peter.

Healing the Cripple and Peter's Address.

Peter and John are going into the Temple, through the Gate Beautiful when they are accosted by a cripple whom Peter heals through the power of the Lord. (Note 1.) This miracle attracts crowds of people to Solomon's Porch, where Peter has an opportunity to address them, and to tell them that the power manifested was through the name of Jesus, whom they had crucified. (Note 2.) He holds out hope to those who had sinned ignorantly, and testifies of Christ's resurrection. (Note 3.)

Arrest and Examination of the Apostles.

When the ruling Sadducees hear Peter preaching the resurrection, they have the Apostles arrested and cast into prison for the night. In the morning they are brought before the Jewish Council, and examined, when they bear a strong testimony of Jesus, and charge the rulers with his death. The Jews counsel together, and decide to release the Apostles, forbidding them to preach the name of Jesus. The Apostles accept their liberty, but declare their intention to obey God rather than man. As they report their labors to their own company, the Lord manifests his approval by a fresh outpouring of the Holy Spirit.

NOTES.

1. The Gate Beautiful is supposed to have been the entrance through the outer enclosure of the Temple on the east.

2. Solomon's Porch, where Peter addressed the people, was a part of the colonnades that ran entirely around the outer court of the Temple, or the court of the Gentiles. It was in this porch that Christ frequently taught, especially in winter.

3. Observe that Peter did not hold out hope of immediate forgiveness to those who had taken part in the death of the Savior; but calls upon them to repent, that their sin might be blotted out when the time of refreshing should come from the presence of the Lord.

REVIEW.

1. Where was the Gate Beautiful? 2. What words did Peter use when healing the cripple? 3. What effect did this miracle have on the people? 4. How many of them were gathered together? 5. Where did Peter address them? 6. Of what sin did he accuse the Jews? 7. What did he tell them to do? 8. Quote his words. 9. Who caused the arrest of the Apostles? 10. Who were the Sadducees? 11. To what doctrine taught by Peter did they especially object? 12. What was done with the Apostles? 13. Before whom did they have a hearing? 14. What did the rulers decide to do? 15. What did the Apostles say to their decision? 16. What witness did the Lord give of his approval of the work of the Apostles?

LESSON III.

THE WORK IN JERUSALEM.

Read Acts, Chaps. 4; 31-37 and 5.

Memorize Acts, Chapt. 5; 29-32.

SUGGESTIONS TO THE TEACHER:—Law of Consecration. See Doc. and Cov. sec. 41. Roberts' Ecc'l Hist. pp. 352-6. Pearl of Great Price. pp. 18-28.

All Things Common.

Love abounds in the hearts of the Saints: they are filled with the Holy Ghost, and declare the word of the Lord with boldness and power. Those who have possessions sell them and lay the price at the feet of the Apostles. There are no poor among them. All things are had in common. The ministrations of the Apostles are accompanied with divine power, and many evidences of the resurrection of the Savior are given.

Ananias and Sapphira.

Ananias and his wife Sapphira, disciples of the church, sell their land and agree privately between themselves to withhold a part of the price, and to give the remainder to the church, making it appear that they give all. Accordingly Ananias brings that part and lays it at the Apostle's feet. Peter, by the power of the Holy Ghost, detects the deception, and rebukes Ananias for "lying unto God." After hearing the words of Peter, Ananias is overcome and gives up the ghost. He is buried without the knowledge of his wife, who, three hours later, comes to Peter and makes the same false statement that her husband did. She also is stricken with death, and buried beside her companion.

Teachings and Miracles.

The Apostles perform many signs and wonders among the people. (Note 1.) The sick are brought into the streets to be healed. (Note 2.) Multitudes come to Jerusalem bringing with them their afflicted ones, and all are healed by the Apostles, through the power of God

Persecutions.

The High Priests and Sadducees become indignant over the success of the Apostles and cast them into prison. An angel of the Lord delivers them by night, and instructs them to preach to the people in the Temple. They are arrested the second time, and examined before the priests who accuse them of preaching the name of Jesus and filling all Jerusalem with His doctrine. Peter and the Apostles in answer to the accusations brought against them, say with boldness that "they ought to obey God rather than men," and fearlessly declare that their accusers crucified the Savior, and that He is "exalted by the right hand of God to be a prince and a savior." They are angry with the Apostles and take thought to slay them, when Gamaliel, a learned lawyer, warns the priests to let them alone, explaining that if it be the work of men it will fail, but if it be the work of God they cannot overthrow it. After the Apostles are beaten and commanded not to speak in the name of Jesus they are released. They endure cheerfully their persecution and testify daily in the temple concerning Jesus, the Savior.

NOTES:

1. The exercise of Spiritual Gifts is one of the evidences of the true Gospel. Jesus said to his Apostles, after commanding them to preach the Gospel to every creature, "And these signs shall follow them that believe; in my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hand on the sick, and they shall recover." (Mark 16: 15-18.) This was an emphatic statement, "These signs shall follow them that believe," and although, it is true, that the performance of miracles, or what appear to be such, is not always proof of the truth, it is a fact that the true church of Christ will always be accompanied by the "signs" promised by the Savior. The Church of Jesus Christ of Latter-day Saints has been abundantly blessed with the "Gifts of the Spirit" and the saints enjoy them today as these gifts were enjoyed anciently.

2. The account of the wonderful gift of healing enjoyed by the apostles at the time referred to in our lesson, when the sick were brought by the multitude "into the streets and laid on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them," brings to mind the marvelous display of the power of God through the Prophet Joseph Smith and the apostles in this dispensation. On July 22nd, 1839, at Commerce, afterwards called Nauvoo, the Saints were lying sick in great numbers, on both sides of the river. The prophet himself was very sick, but being filled with a great desire to attend to the duties of his calling, he rose from his bed, and commencing at his own house, went from house to house and healed all the sick who lay in his path. He crossed the river, taking Elder Heber C. Kimball with him, and healed Elder Brig-

ham Young and many others. While waiting at the ferry, to re-cross the river on his way home, a man who had seen this mighty manifestation of the power of God, asked him to go and heal two of his children who were very sick. The prophet replied that he could not go, but would send some one to heal them. Then calling Elder Wilford Woodruff, he told him to go with the man and heal his children, and giving him a silk handkerchief, told him to wipe the faces of the children with it and they should be healed. Elder Woodruff did as he was directed and the children were healed. President Woodruff still has the handkerchief. Many remarkable cases of healing have occurred and still occur in the church of Christ in this day. A number of such are recorded in Roberts' "New Witness for God," Chapter XVIII.

REVIEW.

1. What occurred in answer to the prayers of the disciples? 2. What effect did the outpouring of the Holy Ghost have on the disciples? 3. What course did the Saints take in relation to their property? 4. What is the meaning of the statement, "They had all things common"? 5. What was the spiritual condition of the people at that time? 6. How did Ananias and Sapphira attempt to deceive the Apostles? 7. By what power did Peter detect their deception? 8. Give the substance of Peter's rebuke. 9. What was the result of their dishonesty? 10. What manifestations of the power of the priesthood were had in Jerusalem? 11. What effect did the preachings and miracles of the Apostles have on the priests? 12. What did they do? 13. How were the Apostles delivered from prison? 14. What instructions did the angel give them? 15. What did the priests do when they learned that the Apostles were at liberty? 16. What questions did they put to the Apostles? 17. Repeat the Apostles' reply. 18. How do you account for this bold declaration? 19. What effect did the reply have on the Priests? 20. Who stood up in defence of the Apostles? 21. Who was Gamaliel? 22. What was the nature of his advice? 23. Under what conditions were the Apostles released? 24. What effect did persecution have on the Apostles?

LESSON IV.

THE RISE OF PERSECUTION.

Read Acts, Chaps. 6 and 7.

Memorize Acts, Chapt. 7; 55-56.

Seven Wise Men Chosen.

The Apostles, desirous of having the poor of the church better cared for, and in order to devote their time more fully to the ministry, select and set apart seven wise men, called deacons (Note 1.) full of faith and the Holy Ghost, whose special mission is to look after the poor.

Stephen's Ministry.

First among the chosen seven is Stephen, a learned and devout man, who, by the grace and power of the Holy Ghost, performs many remarkable miracles and preaches the Gospel with zeal and eloquence. His enemies, not able to answer his spirited and powerful arguments, accuse him of speaking against Moses and the Lord. He is arrested and tried before the council on the charge of blasphemy.

Stephen's Answer.

In answer to the accusations of blasphemy, Stephen shows that Abraham worshiped God acceptably, and points out the fact that God chose the patriarchs before Moses was born, or before the tabernacle and the temple were built. He shows that Moses himself testified of Christ; and that all outward ceremonies were ordained according to the heavenly pattern, to last but for a time. With great courage and power he reprimands his accusers for their rebellion, and declares that they are the betrayers and murderers of the "Just One."

Stephen's Martyrdom.

The witnesses against Stephen are "cut to the heart" by his bold declaration against them, and they seek to destroy him. Stephen, full of the Holy Ghost, is blessed with a glorious vision in which the heavens are opened, and he sees the "Son of man standing on the right hand of God." His persecutors rush upon him, and

drive him out of the city, where, in the presence of Saul, they stone him to death. When his last prayer, which is an appeal in behalf of his murderers, is finished he "falls asleep."

NOTES.

1. The men chosen on this occasion are commonly called the seven deacons, though there seems to be no warrant for so naming them. They are not called deacons anywhere in the Acts nor elsewhere in the New Testament. They appear to have been chosen to meet special circumstances existing at that time in the church at Jerusalem, pertaining to the daily distribution of supplies to the people, who, it will be remembered, "had all things common." That they certainly held priesthood higher than the office of deacon as it is known in the church of Christ today, is proved by the fact that Philip, who was one of the seven, preached the Gospel to and baptized the Samaritans, (Acts 8: 12), and also baptized the Ethiopian on the way to Jerusalem (Acts 8: 38). Stephen, also, evidently exercised functions higher than those of a deacon in this dispensation (Acts 6: 8). The account given in the text of the choosing of these men is that on account of some murmuring of the Grecians against the Hebrews because of alleged discrimination against the widows of the former, the apostles, not desiring to be taken from their specific duty of teaching the word of God, to attend to temporal affairs, directed the people to choose "seven men of honest report, full of the Holy Ghost and wisdom." Evidently the saints chose such men without regard to their office in the priesthood, and there is no good reason to suppose that there was a special order of priesthood organized or established whose duty it was to attend to this work. They were probably simply a committee of wise and prudent men chosen to relieve the apostles of the burden of these temporal duties.

REVIEW.

1. What complaint did the Grecians make against the Hebrews in the church? 2. What did the Apostles instruct the disciples to do? 3. What were to be the qualifications of the men selected? 4. What were to be their duties? 5. Name those chosen. 6. How were they set apart? 7. What reason have you for believing they had been ordained to some other calling in the priesthood beside that of a deacon? 8. What effect did this new feature in the organization have on the church? 9. What works did Stephen perform? 10. How did his enemies obtain evidence against him? 11. What was the charge they brought against him? 12. What answer did Stephen make? 13. What effect did Stephen's discourse have upon them? 14. What glorious vision was given to Stephen? 15. What two Personages did Stephen see in this vision? 16. Repeat Acts 7: 55, 56. 17. What did his enemies do? 18. At whose feet did his murderers lay their clothing? 19. What were Stephen's last words?

LESSON V.

MINISTRY BEYOND JERUSALEM.

Read Acts, Chapt. 8.

Memorize Acts, Chapt. 8; 38, 39.

SUGGESTION TO THE TEACHER:—Evangelists defined, Doc. and Cov. sec. 107: 39. Mode of baptism explained, Doc. and Cov. Sec. 20: 72, 74. Guidance by inspiration, Psalm 68: 31, and Prest. Woodruff's "Leaves from My Journal," chapter 23, 24, 26, 27.

Philip at Samaria.

The Saints at Jerusalem are persecuted and scattered throughout Judea and Samaria, where they proclaim the Gospel. Philip (Note 1.) preaches unto the people of Samaria. (Note 2.) He casts out unclean spirits, heals the palsied and lame, and performs other miracles. Many of the people believe and are baptized; among those baptized is Simon Magus. (Note 3.)

Peter and John at Samaria.

Peter and John go to Samaria and lay hands on those who are baptized, and confer upon them the Holy Ghost. Simon offers to purchase this gift with money, and is sharply rebuked by Peter who exhorts to repent. (Note 4.) The Apostles return to Jerusalem preaching the Gospel in many villages by the way.

Philip and the Eunuch.

An angel directs Philip to go south into the desert. (Note 5.) He is obedient to the call, and meets a man of Ethiopia, who has charge of the queen's treasury, and is a person of great authority in her kingdom. As he approaches, Philip discovers that he is reading the scriptures, and inquires if he understands what he reads. The Eunuch replies that he does not, and invites Philip to ride with him. Then Philip explains to him the words of the Prophet, (Isaiah 53, 7) and preaches unto him concerning Jesus and his Gospel. The Eunuch believes and asks to be baptized. They go down into the water and Philip baptizes him, after which the Spirit of the Lord carries Philip away, and the Eunuch goes on his way rejoicing. (Note 6.)

NOTES.

1. Philip, surnamed the Evangelist, was among the first to preach the Gospel beyond Jerusalem. The title "evangelist" applied to him is used in the Church of Jesus Christ of Latter-day Saints to denote a Patriarch. Philip probably held the office of a priest since he had the authority to baptize.

2. Samaria the field of Philip's early ministry was the ancient capital of the Ten Tribes. It is located 30 miles north of Jerusalem and six miles west of Shechem. It is now a village called Sebastryeh.

3. While Philip had authority to baptize at the time, it would appear that he did not hold that portion of the Priesthood which gave him authority to confer the Holy Ghost. On this account, doubtless, the Apostles Peter and John went to Samaria, that they might confer the Holy Ghost upon those who had believed the words of Philip, and having believed had been baptized, thus complying with the ordinance of the Gospel, which follows belief and repentance. The Doctrine and Covenants distinctly states, that an elder, or any one holding the Melchizedek priesthood may perform this ordinance.

4. That signs were to follow the believers, and were not instituted for converting unbelievers, is shown by this incident in Samaria. In the case of Simon, however, it appears that his professed conversion resulted because of the miracles, and not because of faith and repentance that must precede baptism, in case the convert truly becomes a member of Christ's church. The rebuke which Peter administered to him should be a strong lesson, showing the necessity of repentance in order that the remission of sins through baptism may prove effectual.

5. In ancient and modern times the Lord has frequently directed his servants in their labors. The special call given to Philip and his obedience to it, gave him an opportunity to teach and baptize this royal traveler. There are many striking incidents in the experiences of our missionaries, showing the advantage of being guided by the Spirit. Excellent examples are recorded in President Woodruff's "Leaves from My Journal."

6. This incident furnishes an excellent lesson, in regard to the mode of baptism. The statement that Philip and his convert "went down both into the water," and "came up out of the water," clearly indicates that immersion was the form employed and is the proper mode of baptism.

REVIEW.

1. What were the conditions of the Saints in Jerusalem? 2. Name one prominent among the persecutors. 3. What was the result of the persecutions in Jerusalem? 4. What effect did this have upon the spread of the Gospel? 5. Who was Philip? 6. What miracle did he perform in Samaria? 7. What were the results of his preaching there? 8. What authority did Philip hold? 9. For what purpose did Peter and

John go to Samaria? 10. How is the Holy Ghost conferred? 11. Who has authority to confer the Holy Ghost? 12. What were the motives which led Simon Magus to be baptized? 13. Quote Peter's rebuke to him. 14. Why did Philip leave Samaria and go to the south? 15. Whom did he meet? 16. Tell what you know about the eunuch. 17. Compare the quotation read by him with Isaiah, Chapter 53: 7, 8. 18. What did Philip preach to him? 19. What reasons have you for thinking he believed Philip's testimony? 20. What would you infer from this lesson to be the correct mode of baptism? 21. Repeat Acts 8: 38, 39. 22. What principles of the Gospel precede baptism?

LESSON VI.

SAUL'S CONVERSION.

Read Acts, Chapt. 9; 1-31.

Memorize Acts, Chapt. 9; 6.

SUGGESTIONS TO THE TEACHER:—Point out Damascus to the class. It is about 160 miles from Jerusalem. Tell the class about the Pharisees, and contrast them with the Sadducees. (See Oxford Bible Helps, page 87). Call particular attention to Saul's question and the Lord's answer, and contrast it with the doctrine of the world, that it is sufficient to believe in Jesus. Call their attention to Acts 22: 16, where we find that Saul was told to be baptized. Have the class name the principles of the Gospel mentioned in this lesson.

Saul's Conversion.

Saul secures letters from the high priest at Jerusalem to the synagogues in Damascus, that he might follow and arrest Saints who had fled to that city, because of persecution. (Note 1.) When near Damascus, he is stricken blind by a bright light, and hears the voice of the Lord, who tells him what to do. (Note 2.) Saul is led into the city where he remains blind and fasting for three days.

Saul and Ananias.

The Lord appears to Ananias in vision, and tells him to go to Saul and restore his sight. Ananias reminds the Lord of how wicked Saul is, but is told to go his way, that Saul is a chosen vessel to bear the name of the Lord before the Gentiles, and kings, and the children of Israel, adding "For I will show him how great things he must suffer for my name's sake." Ananias goes and lays his hands on Saul, and his sight is restored. After being baptized, and receiving the Holy Ghost, he commences to defend the faith he had tried to destroy.

Saul's Labors and Flight to Tarsus.

Saul journeys into Arabia and labors in Damascus till persecution from the Jews forces him to escape from the city and flee to Jerusalem.

(Note 3.) Here he endeavors to preach the truth to his former associates, but his testimony is rejected by them, and he is looked upon with suspicion by the Saints themselves, till Barnabas takes him to the Apostles and explains his conversion. After remaining in Jerusalem some fifteen days, the Lord tells him in vision to get out of the city, that he will send him far hence to the Gentiles. (See Acts 22; 21.) The brethren then take him to Cæsarea, where he takes ship for his old home in Tarsus.

NOTES.

1. Saul, who is afterwards called Paul, was a Jew, born in Tarsus, a city of Cilicia, where in his youth he was trained in the art of tent-making, a trade that was frequently of great service to him during his long missionary career. Later he was sent to Jerusalem, where he was educated at the feet of Gamaliel, one of the wisest of Jewish teachers. He was trained with strictness in all the traditions of the Pharisees, so that it required a vision and a great calamity to break down his prejudices; but when once converted, he was one of the most zealous workers for the cause of Christ, devoting his whole life to the ministry. Our remaining lessons deal almost exclusively with the labors of this great man.

2. Observe that the words used by the people to Peter on the day of Pentecost are much like those used by Saul in asking the Lord what to do. Most religious sects of the world believe that nothing more is necessary to be saved, than to believe on Jesus. These incidents show quite clearly that such a doctrine was not taught by the early Apostles, but that they understood that belief must be followed by certain ordinances. Observe also that the Lord did not answer Paul's question directly, but sent him to the proper authority for further information, and to receive these necessary ordinances.

3. Paul tells us in Galatians 1: 17, 18, that he went into Arabia after his conversion, and that three years passed before he made his brief visit of fifteen days to Jerusalem. We suppose that at least one of these was spent in Arabia, where he labored to prepare himself for his great work.

REVIEW.

1. Where was Saul born? 2. What trade did he learn? 3. Under whom was he educated? 4. To what sect did he belong? 5. What part had he previously taken in persecuting the Saints? 6. What was his purpose in going to Damascus? 7. Why were there many Saints there? 8. Describe Saul's vision. 9. What was he told to do? 10. Quote Acts 9: 6. 11. Whom did the Lord send to Saul? 12. What special work did the Lord say he had for Saul? 13. What did he say he would show him? 14. What ordinances of the Gospel did Saul receive? 15. To what country did Saul go after his conversion? 16. How long did he remain? 17. Why did the Jews at Damascus seek his life? 18. How did he escape? 19. Where did he go? 20. How was he received at Jerusalem? 21. Who became his friend there? 22. How long did he stay in Jerusalem? 23. What vision did he receive? 24. To what place did he go?

LESSON VII.

THE GOSPEL TAKEN TO THE GENTILES.

Read Acts, Chapt. 10.

Memorize Acts, Chapt. 10; 34, 35.

Cornelius' Vision.

Cornelius, a Roman soldier of high rank, and a devout man, who prays always and gives much to the poor; is favored with a visit from an angel, who directs him to send to Joppa for Peter. (Note 1.) He immediately dispatches three of his trusted servants to invite Peter to come to his home.

Peter's Vision.

Peter, who is praying at noon-day on the house top, receives a remarkable vision, the meaning of which is that the Gospel is to be preached not only to the Jews, but also to the Gentiles. (Note 2.) While Peter is thinking over the vision, the spirit announces the arrival of Cornelius' messengers; who make known their mission and lodge with him one night.

Peter at Cæsarea. (Note 3.)

On the following day accompanied with other brethren, Peter journeys to the home of Cornelius where he is gladly received. In answer to Peter's question, Cornelius relates to him the visit of the angel, and bids him speak unto them the things that God has commanded him. The meaning of the vision upon the house-top now dawns upon Peter and he declares "that God is no respecter of persons." To those present he preaches the mission, crucifixion, and resurrection of the Savior. The Holy Ghost descends upon them and they are afterwards baptized. (Note 4.)

NOTES.

1. Joppa, where Peter received his vision, is one of the most ancient towns in the world. In all ages the principal seaport of Palestine. It lies 30 miles south of Caesarea and 35 miles northwest of Jerusalem. During the building of Solomon's temple the cedars of Lebanon were floated

down from Tyre to Joppa, whence they were transported by land to Jerusalem. The town was frequently taken and retaken during the wars of the Crusades. It was stormed by Napoleon in 1799; taken by Mahomet Ali in 1832 and retaken by the Turks in 1840, under whose dominion it now remains. It has a population of 23,000 and is the terminus of the recently completed Jaffa-Jerusalem railway. It has grown since 1870 from a population of 12,000 and is called Jaffa.

2. During the life of Christ the Gospel had been preached mainly to the Jews. After His resurrection He commanded His disciples to preach the Gospel to all nations. To Peter was given the special mission of its introduction to the Gentiles, and his labors were to be followed by Paul, the specially-called apostle to the Gentiles. Peter partook of the feeling that existed among the Jews that association with the Gentiles was degrading. This vision was necessary to convince him that God was no respecter of persons, and that the Savior's words, "Go ye therefore, and teach all nations," were to be literally interpreted. Three times he was told that what God had cleansed he had no right to call unclean. It was not until Cornelius had related the visitation of an angel to him, that Peter acknowledged that God was no respecter of persons: even after all this, it seems that the manifestation of the Holy Ghost falling upon the Gentiles was necessary to convince Peter that they were entitled to baptism.

3. Cæsarea in ancient geography was a Mediterranean seaport of Palestine, now Kaisariyeh, situated on the line of the great road from Tyre to Egypt, between Jaffa and Dora, thirty miles north of the former city. It was built by Herod I, and named in honor of Augustus. It became the residence of the Roman governors in Palestine and was mostly inhabited by a foreign population hostile to the Jews. In A. D. 65 an insurrection arose based upon a dispute between the Jews and the Syrians, regarding the ownership of the city. It ended in a massacre of the Jews, 20,000 being slain in one hour in this city alone. The modern Kaisariyeh is a desolate place, inhabited only by a few fishermen.

4. This reception of the Holy Ghost, however, was only a manifestation of the power of God as a convincing testimony to all present on this particular occasion. That it did in no way exclude, or take the place of, the fourth ordinance of the Gospel is plain. The Prophet Joseph Smith, in a sermon delivered in the grove west of the Nauvoo temple, Sunday, March 20, 1842, said: "There are certain keys, words, and signs belonging to the priesthood which must be observed to obtain the blessing. The sign of Peter was to repent and be baptized for the remission of sins, with the promise of the gift of the Holy Ghost; and in no other way was the gift of the Holy Ghost obtained. There is a difference between the Holy Ghost and the gift of the Holy Ghost. Cornelius received the Holy Ghost before he was baptized, which was the convincing power of God unto him of the truth of the Gospel, but he could not receive the gift of the Holy Ghost until after he was baptized. Had he not taken this sign or ordinance upon him, the Holy Ghost which convinced him of the truth of God would have left him. Until he obeyed these ordinances and received the gift of the Holy Ghost by the laying on of hands, according to the order of God, he could not have healed the sick or commanded an evil spirit

to come out of a man, and it obey him; * * * I know that all men will be damned if they do not come in the way which he hath opened and this is the way marked out by the Lord."

REVIEW.

1. Locate Caeserea. 2. Give a brief history of it. 3. Who was Cornelius? 4. What reason have you for believing that he was a righteous man? 5. Show by the vision of Cornelius, that belief alone is not sufficient to obtain eternal life. 6. Where was Peter at this time. 7. Describe Joppa. 8. What was the nature of Peter's vision? 9. What was the meaning of this vision? 10. How was Peter received by Cornelius? 11. What did Peter say to Cornelius on his arrival? 12. Give Cornelius' reply. 13. Name the chief points in Peter's sermon. 14. Repeat Acts 10: 34-35. 15. What relation have these verses to Peter's vision? 16. What was there unusual about Cornelius' conversion? 17. What does the Prophet Joseph say concerning this? 18. What is the difference between the Holy Ghost and the gift of the Holy Ghost?

LESSON VIII.

PETER'S DEFENSE OF HIS MINISTRY TO THE GENTILES. RENEWED PERSECUTION AT JERUSALEM.

Read Acts, Chaps. 11 and 12.

Memorize John, Chapt. 3; 5.

SUGGESTIONS TO THE TEACHER:—The Herod mentioned in this lesson as persecuting the Church, is the third person by that name who ruled in Palestine. He was a grandson of Herod the Great, who murdered the children of Bethlehem, and a nephew of Herod Antipas, who put John the Baptist to death.

Peter's Defense of His Ministry to the Gentiles.

When some of the Jewish Christians hear of the conversion of Cornelius, they accuse Peter of violating the law of Moses by associating with men uncircumcised. (Note 1.) Peter relates to them all the circumstances of his vision and visit to Cornelius, which convinces them that God had granted unto the Gentiles repentance unto life without circumcision.

Spread of the Work through Persecution.

When news reaches the Church at Jerusalem that many had received the Gospel in Syria, Cyprus and other places, through the preaching of those scattered through persecution, they send Barnabas to Antioch. Soon after his arrival, Barnabas goes to Tarsus to find Saul, and brings him to Antioch. (Note 2.) While they are there the Prophet Agabus predicts a great dearth. The Saints in Syria make a collection for the relief of those in Judea, and send it by Saul and Barnabas.

Death of James and Imprisonment of Peter.

Herod Agrippa I, who is now ruling, begins persecuting the Saints, and puts James the brother of John to death by the sword. To gain favor with the Jews, and with the intention of putting Peter to death also, he has him arrested and thrown into prison, where he

is chained and guarded. While he is sleeping between two soldiers, an angel enters the prison, releases him and leads him forth, past armed guards and through barred doors, that swing open of their own accord. Peter goes to the house of Mary the mother of Mark, where many saints are gathered together in prayer for his deliverance, and tells them how he was released.

Punishment of the Jailers and Death of Herod.

When Herod learns of Peter's escape he examines the keepers of the prison, and has them put to death.

Herod goes down to Cæsarea and addresses a delegation of people from Tyre and Sidon, with whom he had had political difficulties. They desire to gain his good will and hail him as a god. His acceptance of this homage incurs the further displeasure of the Lord, and he is smitten with a loathsome disease from which he soon dies. "But the word of God grew and multiplied."

NOTES.

1. According to Jewish tradition, there were numerous ways in which a person could render himself Levitically unclean, or unfit to take part in religious ceremonies. One of these was by entering into the house of a Gentile or one uncircumcised. The Jews frequently complained of Jesus because he would not observe these traditions, but mingled freely with men, whom to touch was pollution according to the Jewish notion. When we remember that all Jews had been schooled in these traditions, and taught to attach more importance to the outward observance of these forms, than to the real condition of their hearts, we are not surprised that the teachings of the Gospel, which is free to all who can receive it, should frequently come in contact with their prejudices. Frequent controversies arose over this question of admitting Gentiles to the Church without circumcision, and while on this occasion, those who had raised the question seem to accept Peter's testimony, that the Lord had approved his action, it is not long till the question comes up again.

2. We are told in this lesson that the Saints were first called Christians at Antioch. At first, this was a term of reproach, like the name of "Mormon" when first applied to the Latter-day Saints, but as the Gospel spread the name was accepted, and from that time, has been considered one of the most honorable titles.

Antioch becomes an important center for the Church, and was to early Christianity what Jerusalem had been to Judaism.

REVIEW.

1. What complaint did the Jewish Christians make against Peter? 2. Why did they think it wrong to mingle with Gentiles? 3. How did Peter convince them that he had not done wrong? 4. Whom did the authorities send to Antioch? 5. Whom did he seek as an assistant? 6. Where was Saul? 7. What name was applied to the Saints at Antioch? Why? 8. What prophet was in Antioch at this time? 9. What condition did he predict? 10. What provision did the Saints make for this condition? 11. By whom did they send their offering? 12. Who was ruling in Palestine at this time? 13. Whom did he put to death? 14. Why did he seek Peter's life? 15. Tell how Peter was delivered from prison? 16. Where did he go when released? 17. How was he received? 18. With what people had Herod had difficulty? 19. Where did he go to meet them? 20. Why was the Lord displeased with Herod? 21. How was he punished? 22. Who was the Herod here mentioned?

LESSON IX.

Read Acts, Chaps. 13 and 14.

Memorize Acts, Chapt. 13; 2, 3.

SUGGESTIONS TO THE TEACHER:—Emphasize particularly the call of Saul and Barnabas, and the manner of setting them apart for their labor. Contrast this with the way that modern sectarian ministers are called. Have our article of faith on authority quoted. Read also Hebrews 5; 1-4 to the class. Drill the class on the memory exercise, and review them on the quotations already learned. Trace this missionary journey on the map, and make the class familiar with the names of all places mentioned.

Call of the Missionaries and their Labors in Cyprus.

Saul and Barnabas are called and set apart for a mission to the Gentiles. They depart from Antioch accompanied by John Mark, and, passing through the port Selucia, first labor in Salamis on the island of Cyprus, among the Jews. Passing through the island they come to Paphos, where Elymas, a sorcerer, is stricken blind for opposing the work, and Sergius Paulus, the deputy of the country, is converted. (Note 1.)

Journey to Asia Minor and Labors in Antioch of Pisidia.

Leaving Cyprus they sail for Perga on the coast of Asia Minor, where John Mark deserts them and returns. Paul and Barnabas continue through the mountains, and reach Antioch of Pisidia, where they commence their labors in the synagogue of the Jews. Paul bears a powerful testimony to them that Jesus is the Messiah, and at the close of his address is invited to preach to the Gentiles on the next Sabbath. The large crowds that assemble to hear the missionaries on the following Sabbath arouse the envy of the Jews, and they become so bitter in their opposition that Paul and Barnabas are expelled from the city, though not until they had made many converts, especially among the Gentiles. Shaking the dust from their feet, they depart for Iconium.

The Work in Iconium, Lystra, and Derbe.

At Iconium many believe their words and they remain for some time, but the Jews finally arouse so much opposition that they are forced to flee to escape violence.

Coming to Lystris they continue their preaching, and Paul heals a cripple through faith. This miracle causes the heathen population of Lystris to conclude that the missionaries are gods, and their priests prepare to offer sacrifices to them. Paul protests against this sacrilege, and convinces them that they are men, at the same time telling them of the true God. By this time Jews from Antioch and Iconium arrive, and stir up the people against the missionaries, until Paul is stoned and dragged out of the city for dead. (Note 2.) He soon recovers, however, and they continue on to Derbe.

After laboring in Derbe for a time they return through all the cities they had visited, ordaining elders to preside over the branches established, and confirming the Saints in their new faith. (Note 3.) Arriving at Antioch in Syria, they report their labors and remain for some time.

NOTES.

1. It will be noticed that the name Saul changes in verse 9 of chapter 13, to that of Paul. The probable reason for the change is that Paul is the foreign form of the Jewish name Saul, and that it is now assumed because of his going among a foreign people.

2. This cruel treatment no doubt impressed Paul with the meaning of the Lord's promise to him recorded in Acts 9; 26. "For I will show him how great things he must suffer for my name's sake." His punishment was similar to that imposed upon the martyr Stephen to which Paul had been a party, at least indirectly, and, together with the many other sufferings he endured, was, let us hope, a sufficient atonement for that sin.

As is so frequently the case in the experience of our own elders, a rich harvest of souls was obtained in Lystra where opposition was most violent. It was here that the Gospel found Timothy, who afterwards became a close friend and companion to Paul, also his mother Eunice and his grandmother Lois, of both of whom Paul speaks in the highest praise. (See I Timothy 1; 5.)

3. Paul and Barnabas displayed the courage that was characteristic of them when they decided to return, and again expose themselves to danger from their enemies, in order to confirm the Saints in their belief, and organize the branches of the Church they had already established. They might easily have reached Paul's early home at Tarsus, and then Antioch in Syria, by going over the shorter and safer road that led on from Derbe, through the Cilician Gates, that formed a highway through the Taurus, or Bull mountains.

REVIEW.

1. How were Saul and Barnabas called to this mission? 2. Who accompanied them? 3. How was authority conferred upon them? 4. Quote Acts 13; 2, 3. 5. Name the first three cities they visited. 6. Who

opposed them at Paphos? 7. What was the result of this opposition? 8. What was the result of their teachings? 9. What country did they next visit? 10. At what city did they first land? 11. Why did Mark turn back? 12. What inland city did Paul and Barnabás first reach? 13. Give an account of their labors here. 14. With what success did they meet at Iconium? 15. What unusual difficulty met them at Lystra? 16. What caused persecution at this place? 17. What was the result of this persecution? 18. What promise was partially fulfilled in the stoning of Paul? 19. What converts do we know of in Lystra? 20. What place did they visit after leaving Lystra? 21. Why did they return over the same ground? 22. By what safer road might they have reached home?

LESSON X.

CONTROVERSY OVER CIRCUMCISION AND THE FIRST COUNCIL AT JERUSALEM.

Read Acts, Chapt. 15.

Memorize Heb., Chapt. 5; 4.

Controversy over Circumcision.

Certain unauthorized Jewish Christians create dissension in the Church at Antioch, by teaching that all Gentile converts should be circumcised before being admitted to membership. Contention over this question increases until it is decided to send Paul and Barnabas and certain others to Jerusalem, that they might obtain the decision of the Apostles upon it. (Note 1.)

First Council at Jerusalem.

When they arrive in Jerusalem, they find others holding the same opinion, and a priesthood meeting is called to consider the question. Peter first relates to the meeting the circumstances of the conversion of Cornelius the first Gentile to receive the Gospel, and how the Lord manifested his acceptance of him without circumcision, after which Paul and Barnabas relate many cases of the Lord's approval of Gentile converts without this rite. After hearing these testimonies, James, who seems to have presided at this meeting, gave his decision that circumcision was not necessary for membership in the Church, and that Gentile converts be required only to abstain from pollution of idols, and from fornication and from things strangled and from blood. The council also decides to send this decision in writing to the Church at Antioch, and to send Judas and Silas with the brethren to tell the saints the same things by mouth. (Note 2.)

This decision and the preaching of Judas and Silas cause rejoicing in the Church at Antioch.

Separation of Paul and Barnabas.

After laboring in Antioch for some time, Paul and Barnabas decide to take up their missionary labors again. Barnabas proposes taking his nephew, Mark, along, but Paul objects on account of his

deserting them on the first journey. Feelings arise over this question and Paul and Barnabas separate, Barnabas taking Mark and going to the island of Cyprus, while Paul chooses Silas as a companion, and goes to his home in Tarsus and thence on to the scene of his former labors in the interior. (Notes 3 and 4.)

NOTES.

1. From the opening paragraphs of the second chapter of Galatians, we learn that Paul took this journey to Jerusalem 14 years after his conversion; that they went up to Jerusalem by revelation, and that Titus, a Greek convert, accompanied them as a test case. Paul here indicates that some of the members at Jerusalem had insisted on Titus submitting to this rite and that he had contended against them, and he rejoices that Titus was not compelled to be circumcised.

2. The Latter-day Saints believe that Peter, James and John constituted the presidency of the Church at this time, and the commonly accepted explanation of the fact that James instead of Peter presided at this council and rendered a decision in the case is that Peter was an interested party, he having admitted Cornelius into the Church without circumcision. If a mistake had been made in not requiring Gentiles to be circumcised, then Peter was as much at fault as Paul, and, hence, could not act as judge in his own case.

3. One reads with regret of the difference that separated two such spirits as Paul and Barnabas. From the meagre account of the difficulty given in the Acts we cannot judge the case. Mark was nephew to Barnabas and the latter was naturally anxious that the consequences of a former separation should not hinder the progress of one whose future must have been promising. Fate decreed that they should meet no more in life, though this was not due to their cherishing any malice toward each other. Paul mentions both Barnabas and Mark with honor and in his last epistle sends for Mark to come to him at Rome, saying he was profitable to him for the ministry, showing that his noble mind no longer cherished a remembrance of the former unpleasantness. The most regrettable result of the incident was that Paul was separated for life from a stalwart friend to whom he owed more than to any other, and Barnabas was deprived of the companionship of one of the noblest of spirits, though in the providence of God this may have been greatly to the benefit of the work.

4. Special attention should be given to verse 28, which reads: "For it seemed good to the Holy Ghost and to us, to lay upon you no greater burden than these necessary things." From this statement it is evident that the members of the council depended upon, and were guided by the Holy Ghost in their deliberations and decisions. This is important as showing that the ancient church, in its early history, was presided over by a united body of inspired men, possessing the Priesthood of presidency, and kept in the path of wisdom by inspiration and revelation. If the unity of the church had been preserved by this presiding body being perpetuated, there probably would not have been a great apostacy a cen-

tury after this time. Therein is the safeguard of the church today, in keeping the quorums intact, and in the continued revelation to them of the mind and will of God concerning their duties.

REVIEW.

1. How was Paul called to go to Jerusalem? 2. What was his purpose in going? 3. What does he say of the time? 4. Who are named as his companions? 5. Why did Titus accompany them? 6. Who was Titus? 7. Before whom was the question presented? 8. Who presided at this council? 9. How do you explain this fact? 10. What part did Peter take in the proceedings? 11. What was the decision of the Council? 12. Who accompanied the brethren back to Antioch? 13. What caused the separation of Paul and Barnabas? 14. Who accompanied Paul? 15. Over what country did they travel? 16. What principles of the Gospel do you see illustrated in this lesson?

LESSON XI.

PAUL'S SECOND MISSIONARY JOURNEY.

Read Acts, Chapt. 16.

Memorize Acts, Chapt. 16; 33.

Labors in Asia.

When Paul reaches Lystra he hears good reports of his former convert Timothy, and decides to take him as a companion in his missionary labors. (Note 1.) After delivering the decrees of the recent council and further establishing the churches of this region in the faith, it would seem that they were intending to go eastward, and preach in Asia, but they are forbidden by the Holy Ghost. After being warned by the Spirit not to go northward, they turn west and come to Troas. Here Paul receives a vision in which Europe is indicated as the field of his labor.

Luke joins the elders at this point, and together they set sail for Macedonia, landing first at Neapolis and going thence to Philippi. (Note 2.)

Events in Philippi.

On the Sabbath after their arrival in Philippi, the brethren go to the riverside, a short distance out of town, where certain devout women assembled for prayer. Here the first convert to Christianity in Europe is made in Lydia, a seller of purple, and afterwards one of the most faithful of Paul's converts. On a later occasion Paul arouses the enmity of certain men by casting a spirit of divination out of a slave girl, through whose mysterious power her owners had been making money. They have the elders brought before the magistrate, and charge them with teaching customs contrary to the Roman law. They are beaten and cast into an inner prison without a hearing, where, though fast in the stocks, they sing praises to the Lord. At midnight the prison is shaken by an earthquake, and all the doors are thrown open. The jailer, thinking that the prisoners had escaped, is about to slay himself to avoid punishment and disgrace, when Paul assures him they are all there. Coming in and falling down before them the jailer asks what he must do to be saved. The elders preach the Gospel to him and his household, and they are all

baptized. The occurrences of the night arouse the fears of the magistrates, and they send word to the jailer to release Paul and his companions, but they send word back that they are Roman citizens, and having been beaten and imprisoned uncondemned, they refuse to accept liberty without a hearing. This announcement greatly increases the fears of the magistrates, who come and induce them to go. After visiting Lydia they depart from the city.

NOTES.

1. We suppose that Timothy was converted during Paul's previous visit to Lystra. He seems to have been a young man of excellent character, for whom Paul manifests a fatherly affection. Timothy's mother was Eunice, a Jewess, and his grandmother was Lois, both women of noble character. His father was a Greek.

It may seem strange at first sight that Paul should require Timothy to be circumcized after his objections to the rite in the case of Titus, but the text offers a sufficient explanation. There we are told that it was because of the Jews. Timothy was a Greek on his father's side, and as such would not be permitted to teach in the Jewish synagogues, where Paul usually began his missionary labors, without being circumcized.

2. Our reason for concluding that Luke joined the missionaries at Troas is the change in the language in paragraph 10. Previous to this, he refers to the brethren as they, but from now on to Acts 16; 40, he uses the pronoun we. The narrative is also given in greater detail while Luke is an eye witness of the events.

REVIEW.

1. What churches were first visited by Paul and Silas? 2. Who accompanied them from Lystra? 3. Who were Timothy's parents? 4. Why was Timothy circumcized? 5. Into what country did they intend to go? 6. What changed their mind? 7. Which direction do they next take? 8. What other manifestation was given them? 9. Describe Paul's vision at Troas? 10. What did it mean? 11. Who joined them at Troas? 12. What reason have you for thinking so? 13. To what city in Europe do they journey? 14. Give an account of the first convert in Europe. 15. What event aroused opposition to the elders? 16. What was the result? 17. Give an account of the events in the jail. 18. Quote Acts 16; 33. 19. Why did Paul refuse to accept liberty when it was offered?

LESSON XII.

PAUL'S SECOND MISSIONARY JOURNEY.

(CONCLUDED.)

Read Acts, Chapt. 17 and 18; 1-23.

Memorize Col. Chapt. 2; 12.

SUGGESTIONS TO THE TEACHER:—A brief description of Athens, the center of Grecian culture and learning, would help to make this lesson interesting. It can be obtained from any good encyclopedia.

Pay particular attention to the map work. Locate each place and have some member relate the events that transpired there.

In Thessalonica and Berea.

Leaving Philippi, Paul and Silas go to Thessalonica, where Paul reasons with the Jews three successive Sabbaths, testifying that Jesus is the Christ. (Note 1.) Some Jews and a multitude of Greeks, both men and women, believe his words, but the unbelieving Jews gather a mob of base fellows, and assault the house of Jason, with whom the missionaries are staying, in the hope of finding them. When they fail to find Paul and Silas, they drag Jason and certain others before the rulers, and accuse them of harboring men who had turned the world upside down, by preaching another king than Cæsar. After giving security for their appearance when wanted, Jason and his companions are allowed to go free.

Paul and Silas next visit Berea where they find more noble minded Jews, who receive the word more gladly, with the result that many of them and a number of Greeks believe. When the Jews of Thessalonica hear of the spread of the Gospel in Berea, they come down and stir up the people to such an extent that Paul is forced to leave for Athens, though Silas and Timothy remain in Berea.

Labor in Athens and Corinth.

To escape persecution at Berea, Paul is conducted to Athens by friends, by whom he sends word back to Silas and Timothy to join him. While waiting in Athens for his companions, Paul is stirred by scenes of superstition and idolatry about him, and labors to spread

the truth in the synagogues of the Jews and the schools of the Greek philosophers. These last, Paul tells us, spent their time in nothing else than to tell or hear something new. Seeing one day an altar inscribed to the "Unknown God," Paul stood on Mars Hill and declared powerfully to the people at Athens the God whom they ignorantly worshipped. With a few converts as a result of his labors in Athens, Paul moves on to Corinth, where he is joined by Silas and Timothy. Here he labors for one year and six months, staying most of that time with Aquila and his wife Priscilla, who, with other Jews, had been recently banished from Rome by the Emperor Claudius. While here Paul maintains himself by laboring at his trade—that of tent-making, which was also the occupation of Aquila. At the same time he carries on his missionary labors, principally among the Jews. When most of them reject his testimony, he turns to the Gentiles. Among Paul's Jewish converts in Corinth was Crispus, the chief ruler of the synagogues, and his household. Many Corinthians also believed. When persecution from the Jews began to increase, the Lord spoke to Paul in a vision, telling him not to fear, that none should hurt him, and that he had much people in that city. Finally the Jews make insurrection against Paul, and bring him before Gallio, the deputy of the country, charging him with preaching against the law. Gallio refuses to consider questions of Jewish law, and liberates Paul. The people of Corinth take advantage of increasing prejudice against the Jews, and beat the new ruler of the synagogue, Sosthenese.

Journey to Ephesus.

Closing their labors in Corinth, they take their journey toward Jerusalem, going first across the water to Ephesus, to which place they are accompanied by Aquila and Priscilla. They are received kindly at Ephesus, and are urged to stay longer, but being anxious to reach Jerusalem in time for an approaching feast, they hasten on, promising to return. After a brief visit at Jerusalem, they return to Antioch, from which place they had commenced their journey.

NOTES.

1. We find no mention of Timothy during the labors at Thessalonica, which leads us to conclude that he continued the work at Philippi after the departure of Paul and Silas, and later joined them at Berea.

When Paul left for Athens, both Silas and Timothy remained in Berea, and from I Thess. 3; 1, 2, it would appear that Timothy was sent back from there to Thessalonica to establish the Saints in the faith. From the reading of the text, it is not probable that Luke accompanied the brethren farther than Philippi. Some time during Paul's stay in Corinth, though it may not have been during the first part of it, he was rejoined by his companions.

REVIEW.

1. Where did Paul go on leaving Philippi? 2. Who accompanied him? 3. To whom did he first preach the Gospel? 4. What is said of his converts? 5. With whom did the missionaries stay? 6. What trouble did this bring to him? 7. Where did Paul next labor? 8. Who assisted him here? 9. What is said of the Jews in Berea? 10. What caused persecution? 11. Where did Paul go to escape it? 12. Where was Timothy sent? 13. What kind of a place was Athens? 14. What was the condition of the people? 15. What classes are mentioned? 16. What gave Paul a text for his great sermon? 17. Where was his address delivered? 18. What were the results of his labors? 19. With whom did Paul stay in Corinth? 20. Who were they? 21. How long did Paul remain in Corinth? 22. How did he use his time? 23. What did the Lord tell Paul? 24. Who were Gallio, Crispus, Sosthenes? 25. Tell of Paul's arraignment before Gallio. 26. What city did Paul visit on his way to Jerusalem? 27. Who accompanied him? 28. Why was he in a hurry to reach Jerusalem? 29. Quote Col. 2; 12. 30. Give a sketch of Paul's address on Mars Hill.

LESSON XIII.

PAUL'S THIRD MISSIONARY JOURNEY.

Read Acts, Chapt. 18; 22-28 and Chapt. 19.

Memorize Acts, Chapt. 19; 5, 6.

SUGGESTIONS TO THE TEACHER:—We suppose that Paul again passed through the Cilician Gates and visited about the same places in Galatia and Phrygia as he did on his second journey. There are some reasons to believe that Paul made a second visit to Corinth during his stay in Ephesus. In II Cor. 12: 14, Paul speaks of coming to the Corinthians a third time. It is also evident that Paul wrote I Corinthians while in Ephesus, also an epistle to the Corinthians which has been lost. (See I Cor. 5: 9.)

Paul's purpose in visiting the churches in Europe before returning to Jerusalem was to correct certain evils that were appearing in the churches, and to make a collection for the benefit of the poor at Jerusalem, which he desired to take up with him.

The principles of baptism, conferring the Holy Ghost, and authority, taught forcibly in this lesson should be dwelt upon with emphasis.

Through Galatia and Phrygia to Ephesus.

Paul remains some time at Antioch, then, for the third time, takes up his labors abroad, visiting first the churches of Galatia and Phrygia, then passing on to Ephesus.

During Paul's absence, the church at Ephesus had been visited by one Apollos, a Jew, partly instructed in the Gospel, knowing only the baptism of John. While in Ephesus he is more perfectly instructed by Aquila and Priscilla, so that when he passes on into Greece, he is a great help to the churches there. (Note 1.)

Three Years in Ephesus.

Coming to Ephesus, Paul finds twelve disciples who had received baptism, but who knew nothing of the Holy Ghost. Having reasons to doubt that their baptism had been by proper authority, he rebaptizes them, and confers upon them the Holy Ghost. (Note 2.)

For the first three months Paul labors among the Jews, but when they reject the message, he turns to the Greeks, disputing in their

schools of philosophy for two years. During this time, the power of the Lord is manifested through Paul to such an extent that the influence of articles of clothing from his person is sufficient to heal the sick, and to cast out evil spirits. (Note 3.) Seeing the great power exercised by Paul through the name of the Lord, seven sons of one Sceva, a Jewish exorcist, attempt to cast out evil spirits, through the name of Jesus; but being without authority they are set upon and overcome by the one possessed. (Note 4.)

The spread of truth causes many in Ephesus to confess their errors and those who had believed and practiced magical arts bring their books to the value of fifty thousand pieces of silver, and publicly burn them. Paul now plans to revisit Macedonia and Greece, previous to returning to Jerusalem, and to prepare the people for his visit, sends Timothy and Erastus ahead, he remaining in Ephesus for awhile longer. (Note 5.) Seeing their craft in danger through so many deserting the worship of the heathen goddess, Diana, for the Gospel, the silversmiths of Ephesus create an uproar, and drag some of Paul's companions into the theatre, where great confusion prevails till the town clerk comes and rebukes and disperses the mob. (Note 6.)

NOTES.

1. Apollos was a Jew from Alexandria, a city in the northern part of Africa. He was well educated, and an eloquent speaker, though not well versed in the principles of the Gospel when he first came to Ephesus. After he had been more perfectly taught by Aquila and Priscilla, he labored in Greece, where he became the occasion of some dissension in the Church. We have no reason to conclude that Apollos was to blame for this condition, but that it existed is evident from the fact that Paul takes the Saints at Corinth severely to task for it. (See I Cor. 31: 1-10.) Some of the people were evidently carried away by the eloquence of Apollos, and began to admire him more than Paul, and to attach more importance to his beautiful speaking than to the truth which he taught. This same spirit is sometimes seen among us, when some of us go a great distance to hear one man, and stay away from meetings because we do not care to hear another. The Lord is not pleased when we refuse to accept the teachings of any of his servants, no matter how unlearned they may be, if they teach by authority and the proper spirit.

2. This incident furnishes a strong argument for the necessity of baptism before receiving the Holy Ghost, and also for the necessity of the ordinances being performed by one having the proper authority. When Paul found those at Ephesus, who had been baptized, but had not so much as heard of the Holy Ghost, he had good reason to doubt the validity of the baptism they had received and was careful to have them rebaptized before conferring the Holy Ghost. (See Roberts' "The Gospel," page 221.)

3. For a similar case of healing see Life of Joseph Smith by George Q. Cannon, pages 283-4. Also "Leaves from My Journal," Chapt. XIX, page 62.

4. In this incident we have another striking illustration of the necessity of those administering the ordinances of the Gospel, being clothed with proper authority. While the power of Paul became such, that evil spirits were banished by articles of apparel worn by him being brought into their presence, those same spirits would not heed even the name of Jesus when used by those without authority.

"There is a principle of great moment associated with this incident. The question is, if these men, when acting without authority from God, could not drive out an evil spirit, would their administration be of force, or have any virtue in it, had they administered in some other ordinance of the Gospel, say baptism for the remission of sins, or laying on hands for imparting the Holy Ghost? Manifestly it would not. And hence we rightly come to the conclusion, so well expressed in one of our articles of faith, that 'A man must be called of God, by prophecy and by the laying on of hands, by those who are in authority, to preach the gospel and administer in the ordinances thereof.'

"Such a conclusion as this could reasonably be drawn also from the words of Paul, in Hebrews, where he says: 'Every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins. * * * And no man taketh this honor unto himself, but he that is called of God as was Aaron.' (Hebrews 5: 1-5.) The manner in which Aaron was called to the priest's office is recorded in the writings of Moses as follows: 'Take thou unto thee Aaron thy brother, and his sons with him from among the children of Israel, that he may minister unto me in the priest's office, even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons.' (Ex. 28: 1.)

"It may be objected that this was the law relating to the calling of high priests alone, but if high priests are to be called in this manner, is it not reasonable to conclude that all who administer in 'things pertaining to God' must be called in the same way—that is, of God? So far as the scriptures are concerned, and on subjects of this character their authority is conclusive, wherever we have an account of men administering in the things pertaining to God, and their administrations are accepted of Him, they have either been called directly by revelation from Him, or through inspiration in those who already had authority from God to act in His name; and to be called by a legitimate, divinely established authority is to be called of God.

"On the other hand, whenever men have taken it upon themselves to act in the name of God, so far as any such instance is recorded, it has been followed by some manifestation of displeasure from him." (Roberts' "The Gospel," chapter 30.)

5. Ephesus was the great commercial metropolis of the Mediterranean on the Asiatic coast. It was not only a commercial, but also a religious center. Here was located the great shrine of the goddess Diana, to which multitudes of devotees came to worship. Trades and amusements of all kinds were supported by these great concourses of people, not the least of which was that of the silversmiths, mentioned in the text. They dealt in miniature models of the goddess, inscribed with symbols and sold to the credulous populace as charms. Paul remained in the city three years, and from the mention of these churches in the Epistles and in Revelation, we judge that the work was quite thoroughly established.

REVIEW.

1. What places were first visited by Paul on his third mission? 2. In what city did he spend most of his time? 3. Who had visited this place during Paul's absence? 4. From what place did Apollos come? 5. What is said of him? 6. Who gave him further instruction in the Gospel? 7. Where did he go after leaving Ephesus? 8. What condition arose there? 9. Why? 10. Why did Paul rebaptize the twelve disciples spoken of in the lesson? 11. Quote Acts 19: 5, 6. 12. What three principles of the Gospel are illustrated by this incident? 13. To what classes did Paul preach in Ephesus? 14. In what way was the power of the Lord manifested through Paul? 15. Tell of similar incidents in the history of the Latter-day Saints. 16. What is an exorcist? 17. Tell about the sons of Sceva. 18. Why could they not cast out evil spirits through the name of Jesus? 19. How did the workers in magical arts show their conversion? 20. Whom did the Ephesians worship? 21. What was the business of the silversmiths? 22. Why were they angry at Paul? 23. How long did Paul remain in Ephesus? 24. What place did he apparently visit during this time? 25. What epistles did he write from Ephesus? 26. What was his purpose in visiting Macedonia and Greece? 27. Whom did he send on ahead?

LESSON XIV.

PAUL'S THIRD MISSIONARY JOURNEY.

(CONCLUDED.)

Read Acts, Chaps. 20 and 21.

Memorize I Tim. 4; 3, 4,

SUGGESTIONS TO THE TEACHER:—The events in the remainder of Paul's third mission are not easily arranged in their proper order; but according to the best authority they were about as follows: From Ephesus to Troas, thence to Macedonia, II Cor. 2: 12, 13. While in Macedonia he writes Second Corinthians, which he sends ahead by Titus. From some point in Macedonia, perhaps Thessalonica, he makes a journey into Illyricum, a country to the west of Macedonia, and back: (see Romans 15: 19, 20) thence into Greece, where he remains three months, and from which place he writes his Epistles to the Galatians and to the Romans. As explained in the lesson the return journey was back through Macedonia and Troas, thence along the coast of Asia to Tyre and Cæsarea and up to Jerusalem. Fix the order of these events in your own mind and explain it to the class.

Journey to Macedonia, Illyricum and Greece.

Leaving Ephesus Paul goes to Troas, and from there to Macedonia, where he is joined by Timothy, and where Titus brings him good news from Corinth. The Saints in Macedonia give liberally for the poor in Jerusalem. Paul writes his second epistle to the Corinthians from Macedonia, and makes a journey westward to Illyricum. Going next to Greece, he stays three months and continues his collection for the poor. He also writes his epistle to the Galatian and Roman Saints from Corinth.

Return Journey through Macedonia and along the Coast of Asia.

A plot of the Jews to capture him makes it necessary for Paul to return through Macedonia. At Troas he is joined by several others who are to accompany him. A meeting is held far into the night, at which Eutychus, who was injured through falling from a window, is restored. To save time Paul has the elders from Ephesus meet him at Miletus, where he addresses them. He tells them that bonds and afflictions await him, and that he will see their faces no

more. He urges them to be faithful to the flock over which the Holy Ghost has made them overseers, and predicts trial and apostacy to the Church. (Note 1.) Continuing along the coast, they next land at Tyre, where they remain seven days with disciples. Here Paul is again warned through the Spirit, of trouble awaiting him at Jerusalem. Touching for one day at Ptolemais, they come to Cæsarea, where they stay with Philip the evangelist. The Prophet Agabus again predicts bonds and afflictions for Paul, and his companions try in vain to persuade him not to go up to Jerusalem.

At Jerusalem.

When they reach Jerusalem, James and the elders receive Paul's report of his labors with joy. They also inform him of much ill-feeling against him through rumors that he had taught Jews not to respect the law of Moses, and advise that he join with others in certain religious ceremonies in the temple, as an evidence of his respect for the law. (Note 2.) Paul consents to this and enters upon the ceremony of purification, but before its completion, some of his old enemies among the Jews from Asia, stir up the people, and he is set upon by a furious mob who would have taken his life had he not been rescued by the captain of the Roman guard. (Note 3.) The captain is unable to learn anything from the mob as to who Paul is, and orders him to be bound and carried into the castle. He supposes him to be an Egyptian disturber till Paul speaks to him in Greek, when he grants Paul's request to address the mob.

NOTES.

1. It is evident from Paul's warning to the Ephesian elders contained in Acts 20: 28-31, that he foresaw the great apostacy which soon began, and which ended in all divine authority being taken from the earth, making it necessary for the Lord to restore that authority in our day.

In writing to Timothy whom he later sent to preside over the Church at Ephesus, Paul repeats this warning, saying: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." II Tim. 4: 3, 4.

Peter predicts the same condition in II Pet. 2: 1-3.

2. There were four men about to enter on the rite of purification in the Temple, which, in this case, was to extend over seven days. The expression, "be at charges with them," means that he share the expense of the ceremony with them.

3. The accusation that Paul had taught the Jews among the Gentiles not to walk after the customs of the law was false. He had taken care to have Timothy circumcised so as not to offend the Jews. Paul's only con-

tention was that Gentile converts should not be compelled to submit to rites that were no part of Christianity. The authorities of the Church at Jerusalem indicate that they do not wish to change the ruling already made on that question. Notwithstanding all this, Paul shows the proper spirit of obedience in consenting to try to convince the Jews that he respected the law.

The Jews also become false accusers when they charge Paul with profaning the Temple, by taking Gentiles into it. Trophimus was a Gentile convert from Ephesus, whom they had doubtless seen with Paul, hence they jump at the conclusion that Paul had taken him into the Temple.

REVIEW.

1. To what place did Paul go from Ephesus? 2. Who joined him in Macedonia? 3. Where had Titus been? 4. What was Paul's purpose in going to Europe? 5. What new region did he visit on this journey? 6. What epistle did he write from Macedonia? 7. How long did he remain in Greece? 8. What epistles did he write from Corinth? 9. Why did Paul return through Macedonia? 10. Tell what happened at Troas. 11. Why did Paul not wish to stop at Ephesus? 12. Where did he meet the Ephesian elders? 13. What did he say about visiting them again? 14. What did he say awaited him at Jerusalem? 15. What warning did he give them? 16. To whom did he repeat that warning? 17. Quote II Tim. 4: 3-4. 18. What does Peter say on the same subject? 19. Where did the missionaries make the first landing after leaving Miletus? 20. How long did they remain there? 21. What warning did Paul receive here? 22. How did the disciples at Tyre take leave of the elders? 23. How long did they remain at Ptolemais? 24. With whom did they stay at Caesarea? 25. What is said of Philip's family? 26. Describe the prophecy that was made here. 27. To whom did Paul report his labors when he reached Jerusalem? 28. What did the brethren say might cause trouble for Paul? 29. How did they advise him to try to avoid it? 30. Who was Trophimus? 31. How was Paul rescued from the mob? 32. Show that the charges against Paul were false.

LESSON XV.

PAUL'S LAST VISIT TO JERUSALEM.

Read Acts, Chaps. 22 and 23.

Memorize Acts, Chapt. 23; 5.

SUGGESTIONS TO THE TEACHER:—A strong point in this lesson is the respect Paul paid to the priestly authority of Ananias. The Savior gave a good example of this in providing money for the entrance into Capernaum, Matt. 17: 24-27. Also the conduct of David toward King Saul is another instance. I Sam. 24-26. Prest. Cannon's Life of Joseph Smith, Chapt. 28, contains a good example of how the evil designs of a mob were thwarted.

Paul's Defense. (Note 1.)

Standing on the castle stairs Paul speaks to his assailants in the Hebrew language; explains to them that he is a Jew, born in Tarsus, but educated by Gamaliel in the city of Jerusalem. (Note 2.) He confesses his vigilance in persecuting the saints; bears testimony to his miraculous conversion to Christ, and declares that he has been divinely called to preach the Gospel to the Gentiles.

Narrow Escape from Scourging.

When Paul speaks of his mission to the Gentiles his hearers become enraged and cry: "Away with such a fellow from the earth, for he is not fit to live." At the command of the captain he is made ready to be scourged, but when it is discovered that he is a Roman citizen the idea of examining him by torture is abandoned.

Paul before the Jewish Council.

As Paul proceeds to plead his own cause, Ananias the High Priest commands those who stand by to smite him on the mouth. (Note 4.) This unbecoming conduct enrages Paul, who prophetically denounces Ananias, but, at the same time, remains respectful and obedient to the authority of the High Priest. (Note 5.)

Rescued by the Roman Guard.

Paul's declaration that he is a Pharisee causes dissension among his accusers. (Note 6.) He is rescued by a Roman guard and placed in the castle for safety. During the night he is comforted and encouraged by a visit from the Lord, who makes known to him that he shall be a witness of the Gospel in Rome. (Note 7.)

A conspiracy is formed to murder him, but the plot is revealed to the chief captain by Paul's nephew. That night he is sent to Cæsarea under a strong escort and committed to the jurisdiction of Felix.

NOTES.

1. The fearlessness of Paul is well depicted here, as well as his confidence in argument and testimony. Especially is manifested the hand of the Lord in thus placing Paul in a position where the greatest enemies of Christianity would be compelled, by force of circumstances, to listen to his testimony.

2. Paul was born in Tarsus, where his father had acquired Roman citizenship, which was allowed only to the most worthy of alien subjects. Hence Paul's claim to the privileges of a Roman citizen; but his father in accordance with the custom of wealthy and honorable Jews, gave his son an education in the theological schools at Jerusalem over which Gamaliel presided. In Tarsus, Greek was the accepted language. It was also the language of commerce. Probably Paul used the Hebrew language in the domestic circle, while in social life he used the Greek.

4. This hypocritical president of the Sanhedrim, Ananias, was killed during the Jewish war with the Romans.

5. Paul exhibited proper respect for constituted authority, notwithstanding the fact that the man who claimed to hold it was a despot. Evidently Paul could entertain no other feeling than that of contempt for the person who would sit as a judge under the law, yet issue an order contrary to the law, but he bowed in submission to the divine principle of proper respect for constituted authority.

6. The Pharisees, to which sect Paul had belonged, represented the cultured and progressive class of Jews and believed in redemption, resurrection, and final judgment, while the Sadducees were the agnostics of that age.

7. The Lord not only commands to visit those who are in prison, but He sets the example himself. At the very time when He was assuring Paul of his safety, forty emissaries of the evil one pitted their puny human will against the divine will and bound themselves by oath to assassinate God's chosen messenger. The result was as it always will be—defeat for the devil, victory for Christ. When one contemplates the folly of these men, he is led to see plainly that wickedness and wisdom are never companions.

REVIEW.

1. What language did Paul use when he spoke from the stairway? 2. Why did he speak in that language? 3. Where was Paul born? 4. Where was he educated? 5. Mention some of the subjects considered in his discourse. 6. What were the effects of this discourse? 7. How came Paul to be a Roman citizen? 8. Of what particular advantage was his citizenship on this occasion? 9. For what reason did Paul denounce Ananias? 10. What came of Ananias? 11. Show the difference between submitting to men and submitting to authority? 12. What was Paul's object in declaring himself a Pharisee? 13. Who were the Pharisees? 14. Who were the Sadducees? 15. In what respect are all true Christians Pharisees? 16. Who rescued Paul? 17. How was Paul encouraged during his confinement in the Castle? 18. What plot was laid against Paul? 19. Why was Paul taken to Caesarea? 20. Describe the manner in which he was taken to Cæsarea. 21. What was the substance of Lysia's letter to Felix? 22. Show from this the futility of putting human will against divine will.

LESSON XVI.

PAUL BEFORE FELIX.

Read Acts, Chapt. 24.

Memorize Acts, Chapt. 24; 16.

Charges against Paul. (Note 1.)

Tertullus, a Roman lawyer is employed by Ananias and the elders to prosecute Paul before Felix, governor of Judea. After speaking flattering words to Felix, he proceeds to lay the following charges against Paul: 1. Sedition. He is accused of being a mover of sedition among the Jews throughout the world. 2. Heresy. He is charged with being a ringleader of the Nazarenes. 3. Sacrilege. He is accused of profaning the temple.

Paul's Answer.

At the invitation of Felix, Paul cheerfully answers the charges prepared against him. To the charge of sedition, he explains that it is but twelve days since he came to Jerusalem to worship and denies disputing with any one in the temple or creating any disturbance in the city. In answer to the charge of heresy he frankly confesses that he worships, after a manner they call heresy, but which is "according to the law and the prophets." He explains that, in common with his accusers, he believes in the resurrection of the dead, both the just and the unjust. To the charge of sacrilege, he replies that he has in no manner desecrated the temple, and explains that after a long absence he returned to Jerusalem with offerings for his poor brethren which he was properly presenting when his accusers seized him.

Paul's Interview with Felix and Drusilla. (Note 2.)

Paul is brought from the place of his confinement to the judgment hall, where he is permitted to address Felix and Drusilla. 1. He speaks to them of righteousness—that upright and holy living, toward God and toward man—which the Gospel demands. 2. Next he reminds them of temperance and self control. 3. And finally he speaks to them of the judgment to come, before which kings and princes, no less than common men, must some day stand. He

reasons with such force and eloquence on these subjects that Felix is deeply moved. (Note 3.)

After two years imprisonment he is delivered to Festus, who succeeds Felix as governor.

NOTES.

1. The law required that cases should be heard speedily; and the Apostle's enemies in Jerusalem were not wanting in zeal. Thus, "after five days," the high priest Ananias and certain members of the Sanhedrim, appeared with one of those advocates who practised in the law courts of the provinces, where the forms of Roman law were imperfectly known, and the Latin language imperfectly understood. The man whose professional services were engaged on this occasion was called Tertullus. The name is Roman and there is little doubt that he was an Italian, and spoke on this occasion in Latin. The incriminating information was formally laid before the governor.

2. Felix was a Roman freedman, brother of Pallas, the emperor's favorite. He obtained his high position by means of his successful expeditions against the robbers of the desert, and married Drusilla, the daughter of the tyrant Herod Agrippa I, and sister of Agrippa II and Bernice. He was a man of voluptuous and brutal character, exercising, as Tacitus tells us, the power of a king with the temper of a slave. The effect of Paul's fearless testimony to the truth before Felix, affords a fine illustration of how vice quails before virtue, though the former be shielded by official dignity and the latter stands in the attitude of a chained prisoner.

3. A strong impression was made on the mind of Felix. But his was one of those characters, which are easily affected by feelings, but always drawn away from right action by the overpowering motive of self-interest. He could not make up his mind to acquit Paul. He deferred all inquiry into the case for the present "When Lysias comes down," he said, "I will decide finally between you." Meanwhile he placed him under the charge of the centurion who had brought him to Cæsarea, with directions that he should be treated with kindness and consideration. Close confinement was indeed necessary, both to keep him in safety from the Jews, and because he was not yet acquitted, but orders were given that he should have every relaxation which could be allowed in such a case, and that any of his friends should be allowed to visit him, and to minister to his comfort. Conybeare and Howson's *Life and Epistles of St. Paul*, page 285.

REVIEW.

1. Who was Tertullus? 2. What was the nature of the introduction of his speech against Paul? 3. Name the charges he preferred against Paul. 4. Define sedition. 5. Define heresy. 6. Define sacrilege. 7. Who were the Nazarenes? 8. How did the Jews regard these charges against Paul? 9. Which of these charges did Paul deny? 10. Why did not Paul deny the charge of heresy? 11. What had Paul preached that was offensive to the Jews? 12. Repeat Acts 24: 16. 13. Who was Felix's wife? 14. Upon what subject did Paul speak before Felix and Drusilla? 15. How did Paul's reasoning affect Felix? 16. How long was Paul imprisoned in Cæsarea? 17. Who succeeded Felix as governor.

LESSON XVII.

PAUL AT CÆSAREA.

Read Acts, Chaps. 25 and 26.

Memorize Ecc'l. Chapter 12: 13.

Paul Before Festus.

While Paul is imprisoned in Cæsarea, great dissatisfaction arises among the Jews which results in an outbreak during which thousands of them are slain. In consequence of this, Felix is called to Rome and Festus is appointed in his place. No sooner has Festus entered upon his official duties than the Jews present a strong protest against Paul, accompanied with the request that he be sent to Jerusalem for trial; their purpose being to assassinate him on the way. Festus refuses this request but invites them to come to Cæsarea and present their accusations. The trial is immediately held and the Apostle's accusers appear and present many grievous complaints against him, none of which they can prove. Festus is soon convinced of Paul's innocence, but to gain the favor of the Jews he asks him if he will go to Jerusalem and there be tried before him. Paul, understanding the danger that lurks in this proposition, and at the same time conscious of his rights as a Roman citizen, makes his memorable appeal to Cæsar.

Festus' Consultation with Agrippa.

About this time Agrippa with his sister Bernice pays a visit to the new governor at Cæsarea. This prince is well acquainted with the Jewish law and is at the time superintendent of the temple. Festus takes advantage of this opportunity of consulting one better informed than himself on the points in question. He confesses his ignorance of the Jewish theology and recounts to Agrippa Paul's trial. The reference to Paul arouses the prince's curiosity and he expresses a wish to see the prisoner. Festus readily grants the request and fixes the following day for the interview. At the time appointed, Agrippa and Bernice accompanied with military officers and the chief men of Cæsarea enter the court chamber; and at the command of Festus Paul is brought before him. The proceedings are opened by a speech from Festus, describing the circumstances under which the

prisoner had been brought to his notice, and ending with a statement of his perplexity as to what he should write to "his Lord," the Emperor, concerning Paul. This being concluded, Agrippa permits Paul to speak for himself. (See Conybeare and Howson's *Life of Paul*, page 294.)

Paul's Eloquent Defense.

Paul's defense is a model of oratory, moving as it does those who are opposed to Christianity and to Paul himself. The introduction, calculated to remove prejudice is filled with respectful consideration. Paul recognizes Agrippa as one skilled in Jewish law and tradition and no stranger to Christianity. Then follows the straightforward, fearless testimony of his conversion which had been more powerful than learned arguments in effecting conversions. Agrippa evidently feels the truth of this great testimony when he exclaims: "Almost thou persuadest me to be a Christian." To which exclamation Paul makes the most artful and eloquent answer. They are convinced of his innocence, but there is no retreat from Paul's appeal to Cæsar. Nothing now remains but to wait for a suitable opportunity to send him to Rome.

REVIEW.

1. How long was Paul a prisoner in Cæsarea? 2. During Paul's imprisonment what happened among the Jews? 3. How did this effect Felix? 4. Who succeeded Felix as governor? 5. Who was Festus? 6. What charges did the Jews prefer against Paul on this occasion? 7. Why did the Jews wish Paul sent to Jerusalem to be tried? 8. What two distinguished persons visited Festus at this time? 9. Who were Agrippa and Bernice? 10. Why did Festus refer the hearing to Agrippa? 11. What was the effect of Paul's defense upon his hearers? 12. Upon what grounds did Paul appeal to Cæsar? 14. What was the testimony of Festus and Agrippa as to Paul's innocence?

LESSON XVIII.

PAUL'S VOYAGE TO ROME.

Read Acts, Chaps. 27 and 28.

Memorize Mark, Chapt. 16; 17, 18.

Paul Embarks for Rome.

The day after starting from Cæsarea the vessel touches at Zidon, (Note 1) where Paul is courteously permitted to go ashore to refresh himself and visit with his friends. The wind being unfavorable the vessel is carried to the north of Cyprus and enters the harbor of Myra, a city in the province of Lycia, in Asia Minor. (Note 2.) Here Paul is transferred to another vessel. The next landing place is at Fair Haven's on the southern coast of the island of Crete. (Note 3.) They are delayed here for some time. Paul urges the centurion to remain during the winter and escape impending dangers, but his advice is rejected. Soon after leaving Fair Haven's a storm sets in, and for fourteen days and nights, they are driven by its fury in a westerly direction, until hope perishes in every heart save Paul's, who, by the power of inspiration, promises them safety in the midst of their great peril. (Note 4.)

The Shipwreck.

As they near the island of Melita some of the sailors make an unsuccessful attempt to escape. (Note 5.) Paul now prevails upon them to break their fast, and encourages them with the promise that not one shall be lost. (Note 6.) Before partaking of the food he blesses it in the presence of them all. After they have eaten they are more hopeful and, at the suggestion of the Apostle, they cast the cargo overboard, spread the sails, and make toward the shore. Before reaching the harbor the ship is grounded and broken by the violence of the waves. The soldiers propose to kill the prisoners, but the centurion, on account of his high regard for Paul, prevents this. Finally all reach the land in safety. (Note 7.)

Three Months at Melita. (Note 8.)

The hospitable inhabitants of the island show the shipwrecked people great kindness by kindling fires and providing them with

shelter. While Paul is laying wood on the fire, a poisonous viper stings him on the hand, but to the great surprise of them all it does not harm him; seeing this miracle the superstitious natives say that "he is a god." (Note 9.) For three days they are royally entertained by Publius, the ruler of the island, whose father is very sick. (Note 10.) Paul, by the power of faith, heals the afflicted man. When this becomes known, others bring their sick and afflicted and they also are healed.

Completion of the Journey.

After wintering on the island of Melita, Paul and the other prisoners are placed on board an Alexandrian ship which is bound for Rome. (Note 11.) They stop for three days at the historic city of Syracuse. The next station is at Rhegium, after which they sail to Puteoli near Naples. Here the vessel ends its journey, and the prisoners disembark. Paul is permitted to remain at this place one week with a branch of the Church. There remains still one hundred and forty-one miles to make, by land, before reaching Rome. At two points on this journey, by land, he is met by delegations of Christians who welcome him. (Note 12.) At last the great city of Rome is reached, where Paul remains for two years a prisoner at large, "dwelling in his own hired house." (Note 13.)

NOTES.

1. Julius, the centurion, in whose custody Paul was placed with other prisoners, seems to have been somewhat acquainted with the true character of the Apostle so far at least as to feel safe in trusting to his honor; so he gave him perfect liberty to visit his friends unguarded.

2. Sidon was the capital of Phœnicia and after the destruction of Tyre, by Alexander the Great, became the most important seaport of the Syrian coast. Many ships from different ports had taken refuge at Myra, and among the number Julius found one which had come from Alexandria with a cargo of wheat, and was soon to sail for Italy. He immediately had his prisoners transferred to it, and they, with the persons previously on board, made a company of 276. We are apt to imagine the vessels of that time as small and doubtless many of them were, but this one, to have accommodated so many, must have been comparatively large, and it is supposed from many known facts that the burden of some ancient merchantmen may have been from 500 to 1,000 tons. (Child's History of Paul.)

3. Here we have an example of the so-called scientific knowledge or wisdom coming in conflict with revelation. It was quite natural, or rather human, for the centurion to have more confidence in the opinion of the navigators than in the declaration of the tent-maker and preacher. The Roman could not understand God's method of imparting knowledge.

4. Authority on the vessel is about to change hands. Note the wonderful declaration of the angel, saying: "Lo, God hath given thee all that

sail with thee!" Can it be doubted that Paul had been pleading before the Father in the name of Jesus for both crew and passengers?

5. Man is prone when his wisdom has failed, to take the shortest cut out of the difficulty into which his folly has led him; but those who know that God's wisdom can not fail are able to "stand still and see the salvation of the Lord,"—it generally takes more will power to wait than it does to work. Here the civil authority on the ship had weakened. The military was at a loss what to do. The ecclesiastical furnished the source of safety, as it did in the days when statesmen and warriors counseled with men of divine inspiration.

6. In this hour of anxiety the Apostle stands forward to give them courage. He reminds them that they had eaten nothing for 14 days and exhorts them now to partake of a hearty meal, pointing out to them that this was indeed essential to their safety, and encouraging them by the assurance that "not a hair of their heads should perish." So speaking he set the example of the cheerful use of God's gifts and grateful acknowledgments of the giver by taking bread, giving thanks to God before all and beginning to eat. The fast occurred in the month Tisri, early in October, and was the period in which the most violent storms swept the Mediterranean.

7. The soldiers who were answerable with their lives for the detention of their prisoners were afraid lest some of them should swim out and escape, and, therefore, in the spirit of Roman cruelty, they proposed to kill them at once.

8. Melita corresponds to the modern Malta. It was then inhabited sparsely by semi-civilized descendants of Phœnician colonists. The people were noted for their hospitality.

9. Evidently the same promises and blessings were given to the former day ministers of the Gospel, as to the authorized ones of modern times. (See Doc. and Cov. 84: 62-75.) This was the second opportunity that Paul had of receiving the homage due to Divinity alone, but he honestly and wisely gave the superstitious people to understand that the power was not in him, and that he was their fellow-man. Paul's conduct in this regard is in marked contrast with that of Herod the Great, who accepted honors not due him, and was smitten to death by the power whose authority he had tacitly usurped.

10. The healing power of the holy priesthood was effectually exercised among the simple, superstitious people. The circumstances point to the comprehensiveness of the promise "the prayer of faith shall heal the sick." It is not limited or circumscribed by social standing or creed fellowship. This should settle the question as to whether non-members of the church can be administered to if they manifest belief in the ordinance.

11. Castor and Pollux were the heathen divinities who were supposed to preside over the fortunes of sailors, hence the name of the ship.

12. Julius, who had become deeply interested in Paul, wished to make him as comfortable as possible, and when his friends desired him to remain with them seven days, the officers readily consented.

13. Paul's approach had been heralded at Rome, and when he arrived at Appii Forum, a town about 40 miles from the great metropolis, several of the brethren met and welcomed him. At the three taverns a second

delegation was met, who had also come out to welcome this ambassador in bonds. It was along this Appii Forum road by which Paul entered Rome that he was led forth some years later to his execution.

We may well conclude that Julius would speak well of Paul as he delivered him up to the prefect of the pretorian guards. Festus, before whom he had been lately tried at Caesarea, was also in Rome and may have spoken in his favor, and thus Providence brought it about that Paul was not cast into the common prison, but was permitted to live in his own hired house, guarded only by a Roman soldier.

REVIEW.

1. Who had charge of Paul and the other prisoners on their voyage to Rome?
2. What was the first landing place?
3. What special kindness was shown Paul at this place?
4. Where did they change ships?
5. Locate Myra on the map.
6. Speak of the cargo and capacity of the vessel on which Paul embarked at Myra.
7. What was the next stopping place on this voyage?
8. What was Paul's advice at this place?
9. Show from this lesson the advantage of divine wisdom over human judgment?
10. After much fasting and prayer what was made known to Paul?
11. How long were they driven by the storm?
12. Before they partook of food what did Paul do?
13. Near what island were they wrecked?
14. Of what advantage to the other prisoners was the Centurion's regard for Paul?
15. Locate Melita.
16. Name two important events that happened in this island.
17. How long did they remain at Melita?
18. How long did Paul remain at Puteoli?
19. Tell of the meeting of Appii Forum.
20. Why was not Paul sent to the common prison?
21. How long did he dwell in Rome?
22. How was his time employed?
23. Repeat Mark 16: 17,18.

STORIES AND TESTIMONIES.

Suggestions to the Teacher:—Three stories are suggested for each of these testimony meetings—one from each of the three numbers of the Faith Promoting Series selected for that purpose, viz: "Leaves from My Journal," "A String of Pearls," and "Early Scenes in Church History." The ones here named are merely suggested. There are numbers of other stories in these books equally good, and the teacher should exercise his own judgment, and select others if they will serve his purpose better, or have additional ones assigned if they can be used to advantage. The Improvement Associations can secure these books at the Deseret News Book Store at reduced rates. See that these three copies are on hand by the time they are needed.

Aim to have one of these testimony meetings as near the beginning of each month as possible.

I.

1. "Leaves from My Journal," Chapt. I.
2. "A String of Pearls." Anecdotes of Elder J. M. Grant, Chapt. I; page 43.
3. "Early Scenes in Church History." Experiences of A. O. Smoot, Chapt. I, page 17.

II.

1. "Leaves from My Journal," Chapt. XIX.
2. "A String of Pearls." A Prophecy and Its Fulfillment, page 73.
3. "Early Scenes in Church History." Experiences of A. O. Smoot, Chapt. II, page 21.

III.

1. "Leaves From My Journal," chapt. XXVI.
2. "A String of Pearls," Guided by Providence, page 76.
3. "Early Scenes in Church History," Experiences of A. O. Smoot, Chapt. III.

IV.

1. "Leaves from My Journal," Chapt. V.
2. "A String of Pearls," Sign Seeking, page 52.
3. "Early Scenes in Church History," Scenes in the British Mission, Chapt. I, page 31.

YOUNG MEN'S
MUTUAL IMPROVEMENT ASSOCIATIONS

MANUAL

FOR

JUNIOR CLASSES.

1903-1904.

SUBJECT

THE ANCIENT PROPHETS.

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PREFACE.

The chapters herewith submitted are written in simple story-form, arranged with sub-topics so that when necessary assignments may be made to several members of the class. In every case, however, all of the class should be encouraged to read the entire chapter. The lessons are only outlines. Many of the most instructive and interesting details are purposely omitted, with the intention that the teacher shall introduce these at the proper time. Care should be taken to emphasize the character of the man considered, giving a subordinate place to many of the historical facts, and making in every case the commendable characteristics stand out boldly. The references, questions, and suggestions relating to the lessons, do not follow the respective chapters, but are given at the end of the treatise. The reason for this arrangement is to relieve the chapters of the appearance of a task and thereby make the manual more attractive. Two characters are taken from the Book of Mormon and are considered in their proper chronological place. The life of Enoch is taken from the Pearl of Great Price. The object of introducing these characters, is to associate the Book of Mormon, which is an ancient record, and the "Writings of Moses" and the "Life of Abraham," as found in the Pearl of Great Price, with the Old Testament scriptures.

It is to be hoped that all class leaders, in this department, will read with care the references here given, which are extremely few. Many of the lessons contain but a brief history of the period which they cover, and in most cases will need to be freely supplemented by the teacher. The persons selected as class leaders will, without doubt, have a good general knowledge of the subject already; but to obtain the best results, they should come to the class, not only with a full knowledge of the subject, but the lesson should be carefully reviewed beforehand so that they bring to this important task a fresh knowledge.

The questions prepared on the respective chapters are by no means exhaustive, but are simply designed to bring out the main facts in the lesson. The experienced teacher, with the class be-

fore him, can always adapt questions to the class and may never have occasion to refer to these. As a general rule the questions should be such as to require reflection and comparison. Take for example, question 3, Ch. I, "Show that the steps of creation were natural and progressive." The answer called for in this question, may be brought out by numbers of subordinate questions; as: Why did the dry land appear before grass and trees grew? Which was created first, animal or plant life? Why? etc.

The junior class, it must be borne in mind, is not a separate association, but is simply one part of the regular association separated for class purposes only. The Preliminary program, outlined in the senior manual, is designed for the entire association and should be gone through while the two classes are together.

Two sessions have been set apart as testimony meetings, during which the regular manual lesson should not be taken up. Testimony meetings in the junior class should be held at the same time that these meetings are held in the senior class. Experience has shown that testimony meetings with boys of this age are not highly successful except where they are conducted by persons of considerable experience. In order, therefore, that these meetings may be made faith-promoting, it is necessary for the class leaders to make special preparation; either by selecting appropriate stories from the "Faith Promoting Series" and assigning them to the boys, or by encouraging them to speak of circumstances and experiences with which they are acquainted. In this department of the work particularly, it is necessary that those who conduct the meeting seek earnestly for the Spirit of the Lord and endeavor to banish levity and disorder. A spirit of solemnity and reverence should prevail. Faith is a gift of God and depends more on the condition of the heart than on the information of the head.

Repetition is the mother of memory. Frequent reviews, when properly conducted, are the best means of fixing facts in the memory. In each lesson, at least one good point should be selected, and then by frequent reviews these points should be impressed upon the minds of the boys. If this plan be intelligently followed, there will be associated with each character impressions for good that will be everlasting.

The committee is indebted to Nephi Anderson, superintendent of Y. M. M. I. A. of Box Elder Stake, for many helpful suggestions and for the chapters on Samuel, Saul and David, all of which were written by him. It gladly takes this opportunity of thanking John H. Evans, of the Latter-day Saints' University, for writing the excellent chapters on Adam, Enoch, Solomon, and Nephi; and also for reading the manuscript and the proof sheets of this manual. The committee is, moreover, deeply indebted to Mr. Evans for his literary criticisms and many valuable suggestions which are embodied in this manual.



BIOGRAPHICAL SKETCHES:

ANCIENT PROPHETS.

CHAPTER I.

ADAM.

In studying the life of Adam, we learn something about the creation of the world, the fall of man, and the principles and ordinances necessary to redeem man from the effects of the fall.

I. THE CREATION.

The creation of the world and man occupied six periods of time. In the first period, God said, "Let there be light;" and there was light. Dividing the light from the darkness, he called the light day and the darkness night. Then he made the air, which we breathe and which is so necessary to life. Next the seas and the dry land appeared, but without animals or plants. The sun and the moon and the stars, during the fourth period, were set in the heavens to give light upon the earth; the greater light to rule the day and the lesser to rule the night. In the fifth period he created the fishes that swim in the seas and the fowls that fly in the air. Last of all came beasts, insects, and animal life generally, with man to crown the whole work of creation. Then the Lord rested, calling the seventh period "Sabbath," which means "rest." This is why he has commanded us "to remember the Sabbath day, to keep it holy."

The Bible tells us that man was made of the dust of the earth. But this does not mean that his spirit, or mind, was so made. Before the earth was formed, there dwelt in the presence of God millions and millions of spirits, that were to come and live here. Hence, men and women existed before they lived here in the flesh.

Two of these immortal beings, the Lord brought here for the purpose of peopling the earth. He called them Adam and Eve. This is how it is that man is superior to the dust and to the animals. Have you ever thought that man is the most perfect, the most beautiful, and the most wonderful thing in the world? Yet beautiful and wonderful as the body is, the mind, or spirit, is far more so—it is that part of us which thinks, and loves, and remembers. Then, too, man is the only animal that walks upright, and this is because he was made in the image of God his Father. Is it strange then that the Lord placed him at the head, giving him dominion over the fish of the sea, the fowl of the air, the cattle, and all the earth?

II. THE FALL OF MAN.

The Lord placed Adam and Eve in the beautiful garden, which he named Eden. In this garden there was a tree called the Tree of Knowledge, the fruit of which our first parents were told not to eat. "In the day thou eatest thereof," said the Lord to Adam, "thou shalt surely die." But Satan, the father of lies, persuaded Eve to eat of the forbidden fruit. She gave some to Adam, and he ate of it. Eve was deceived by Satan, but Adam was not deceived. Adam knew that after eating of the fruit Eve would die, while he should remain alive forever, and be separated from his wife. So in order to be with Eve, Adam partook of the fruit.

Now, before Adam and Eve ate of the forbidden fruit, everything was in a perfect state. There were no poisonous weeds or thorns and thistles to mar the earth and destroy life. The animals lived in peace with one another and with man. There was no disease, or sorrow, or death. And what is more, these conditions would have continued so forever, if it were not for this transgression of our first parents. But the fall changed all this. Everything became subject to death—man, animals and plants—everything fell with Adam. Then were there thorns and thistles and noxious weeds introduced; strife and bloodshed among the animals; and pain and toil and suffering among men.

But we must not think from all this that the fall was a mistake; for it was not. "Adam fell," the Book of Mormon tells us, "that man might be, and men are that they might have joy." The first part of this sentence means that Adam and Eve would have

had no children if they had not fallen. The second part means that they had to come into contact with evil before they could know what good is; to have sorrow, pain and death, before they could appreciate joy and eternal life. You know that if you had never been able to see you could not appreciate the beautiful colors of the trees, the flowers, and the birds; any more than you could know the value of health if you had never been sick. Eve knew all this afterwards; for she said to Adam: "Were it not for our transgression we never should have had sons and daughters, and never should have known good and evil, and the joy of our redemption, and the eternal life which God giveth to all the obedient."

III. AFTER THE EXPULSION.

Driven from Eden, Adam and Eve began to till the earth. Children were born to them, sons and daughters; so that they were no longer alone. According to a commandment of the Lord, Adam offered up sacrifices. One day an angel appeared to him and asked: "Why dost thou offer up sacrifices unto the Lord?" And Adam replied: "I know not, save the Lord commanded me." Then the angel told him that it was in the likeness of the Great Sacrifice, in which Jesus was to be offered up for the sins of the world. The Lord gave Adam the gospel, which he taught to his children. "And it came to pass that, when the Lord had spoken with Adam, he was caught away by the Spirit of the Lord, and was carried down into the water, was laid under the water, and was brought forth out of the water. And the Spirit of the Lord descended upon him." Thus he was born of the water and of the Spirit, becoming a son of God.

It is at this time that we learn of the first murder. Cain and Abel were brothers, Cain being the elder. He was a tiller of the soil; his brother Abel, a tender of flocks. They both offered sacrifices to the Lord. But Cain was jealous because Abel's offerings were accepted while his own were not; for he did not make the offerings in the right spirit. So he became angry with Abel, and killed him. After this horrible murder, the Lord said to Cain: "Where is thy brother Abel?" And the wicked man answered:

“Am I my brother’s keeper?” But God knew Cain’s heart. “Cursed shalt thou be,” said the Lord, “a fugitive and a vagabond shalt thou be in the earth.” And he set a mark upon Cain, lest any, finding him, should kill him.

IV. ADAM-ONDI-AHMAN.

We pass now to the last days of Adam on the earth. He is nine hundred and thirty years old. He has called together his posterity in the valley of Adam-On-di-Ahman, which we know from modern revelation is situated near Independence, Jackson county, Missouri. Among these there are Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, and Methusaleh, all high priests like himself, and men of God. Here, three years before his death, he bestows upon them his last blessing. The Lord appears unto them, and they arise and bless Adam, and call him Michael, the Prince, the Archangel. “And the Lord ministers comfort unto Adam, saying unto him, I have set thee at the head—a multitude of nations shall come of thee, and thou art a prince over them forever. Adam stands up in the midst of the congregation, and notwithstanding he is bowed down with age, being full of the Holy Ghost, predicts whatsoever shall befall his posterity unto the latest generation.”

CHAPTER II.

ENOCK.

The Prophet Enoch is one of the most interesting characters in the Bible because of his faith and righteousness, and because also of the very unusual thing that happened to him and his followers.

I. A WICKED RACE.

It was a long time after the birth of Adam. The people were no longer confined to one part of the country, but were scattered over nearly all parts of the earth. The Scriptures say that there were "hosts of men" in the land. They did not of course live in large and crowded cities, or even towns and villages, as we do today. They were more like the farmers and herdsmen of our time; only, they dwelt in tents and moved about from place to place as there was need. One thing, however, marked this race as peculiar among all the children of men that ever dwelt on the earth, or indeed that ever were to dwell on the earth. And that was their extreme wickedness. The Lord said at this time: "I can stretch forth mine hands, and hold all the creations which I have made; and mine eye can pierce them also. But among all the workmanship of mine hands there has not been so great wickedness as among this people." What a dreadful testimony is this!

Once in a certain part of this ancient world the people were moved by a very strange thing. The whole country was in an uproar. Men disputed with their neighbors about it, and grew angry in their talk. The cause of all this was that a prophet had risen to chide the people for their sins. Men said to their tent keepers: "Tarry ye here and keep the tents, while we go yonder to behold the seer; for he prophesieth and there is a strange thing in the land; a wild man hath come among us."

II. THE SEER.

Long before this—at least it would be called a long time in our day—a young man named Enoch was journeying from one part of the country to another, when the Lord appeared to him. Enoch, of course, was not counted among the wicked men of the earth. On the contrary, he was descended from a line of prophets and men of God. The Bible tells us that he was the son of Jared, who was the son of Mahalaleel, who was the son of Cainan, who was the son of Enos, who was the son of Seth, whose father was Adam. So that Enoch was the sixth from Adam, and was the great-grandfather of Noah, in whose days came the flood. Hence it was that God appeared to Enoch instead of any of the wicked men of his day.

The Lord said to Enoch: “My son, prophesy unto this people, and say unto them—Repent, for thus saith the Lord: My fierce anger is kindled against this people, for their hearts have waxed hard, their ears are dull of hearing, and their eyes cannot see afar off. And for these many generations have they gone astray, and have denied me, and have sought their own counsels in the dark; and in their own abominations have they devised murder, and have not kept the commandments which I gave unto their father Adam.”

Enoch, bowing himself to the earth before the Lord, replied in the humility of his heart: “Why is it that I have found favor in thy sight? I am but a lad, and all the people hate me. Beside, I am slow of speech. Wherefore am I thy servant?”

“Go forth,” said the Lord, “and do as I have commanded thee, and no man shall pierce thee. Open thy mouth, and it shall be filled; I will give thee utterance, for all flesh is in my hands. Behold, my Spirit is upon thee; all thy words will I justify. The mountains shall flee before thee, and the rivers shall turn from their course. Thou shalt abide in me, and I in thee; therefore walk with me.”

Filled thus with the Holy Spirit and commissioned by the Lord's own voice, Enoch went forth to proclaim repentance to the people, standing on the hills and the high places of the earth.

This, together with the strange message he bore and the report that he had had visions made his appearing strange and unusual. So men came to hear him in great multitudes.

III. THE MESSAGE.

This strange Prophet told the people of all their wickedness, and pointed out the way in which they could escape the doom that would surely follow their sins. He related the vision in which he was called to preach; he spoke of the creation of the world and of man; of the fall of Adam and its consequences to the race; of the temptations that Satan threw in their paths; of the atonement which Jesus would make for all men; and, finally, of the constant endeavors of Adam and other prophets to serve the Lord and place before His children the gospel.

But all this was unwelcome tidings to most of those who heard Enoch. They gnashed their teeth in rage at his hard words, as they thought. Nevertheless, many people believed in him, repented of their sins, were baptized, and given the Holy Ghost, and walked uprightly afterwards. Once those who did not believe him came up to battle against Enoch and his people. But how terribly were they routed. Enoch "spake the word of the Lord," we are told, "and the earth trembled, and the mountains fled, even according to his command. The rivers of water were turned out of their course; the roar of the lions was heard out of the wilderness; and all nations feared greatly, so powerful was the word of Enoch and so great was the power of the language which God had given him." Thus was the promise of the Lord fulfilled.

IV. THE GREAT VISION.

One of the things that were commonly reported of Enoch was that he was a "Seer;" that is, one who sees things that are not visible to the natural eye. And truly might he be called a Seer; for among the visions that have been given by the Lord to his children there are very few greater than those that were granted to this man of God. At one time Enoch asked the Lord some questions

concerning the future of men and of the world. The Lord, in reply, gave him a vision in which the future happenings of the world passed before him somewhat as things do in the moving pictures of that wonderful machine called the kaleidoscope. He saw the gross wickedness of the people among whom he preached; he beheld the flood coming upon the earth and destroying all men, except Noah and his family; he viewed the spirit world in which the spirits of these wicked people should wait for deliverance; he witnessed the toil and suffering of Jesus, the Righteous One; and he looked upon the last days of the world when peace should reign for a thousand years, when the earth and the wicked should be destroyed, and when the righteous should be crowned with eternal life.

Once, when this great panorama had reached a certain stage, Enoch beheld that the Lord was weeping. The great God of the heavens and the earth was in tears! "And Enoch said unto the Lord: "Thou art holy, and from all eternity to eternity; and were it possible that man could number the particles of the earth, yea millions of earths like this, it would not be a beginning to the number of thy creations; nought but peace, justice and truth is the habitation of thy throne, and mercy shall go before thy face and have no end—how is it that thou canst weep?" The Lord replied that it was because men would be so blind to that which was for their best good as to go on sinning till in mercy they had to be destroyed from the face of the earth; whereas if they would but see and do what was right they would have glory and power added upon their heads forever.

V. "ZION IS FLED."

And now we come to a very strange thing. The people who accepted the teachings of Enoch were collected into one place. "And the Lord called his people Zion, because they were of one heart and one mind, and dwelt in righteousness." There were no poor among them. They had "all things in common." The "city" was separated from the rest of the world. The giants of the land stood afar off in fear; for "there went forth a curse upon all people that fought against God." From that time forth there

were wars and bloodshed among those without the city: but "the Lord came and dwelt with his people." And the fear of the Lord was upon all nations by reason of the glory which He poured out upon his chosen saints. In course of time when the righteousness of these children of the Lord had reached a fit point, the city was taken up entire from the earth. Zion was not, for God had received it up into his own bosom; and hence went forth the saying, "Zion is fled."

The Prophet Enoch in the great vision of the world, which we have already described, saw the translation of his people and himself and also the return of the city to the earth to meet the inhabitants of the New Jerusalem, which is yet to be built. "And we will fall upon their necks," said the Lord to Enoch, "and they shall fall upon our necks, and we will kiss each other."

CHAPTER III.

NOAH.

The Prophet Noah was another Adam to the world; for in his day all men, except himself and family, were destroyed for their wickedness, and the earth was repopled. He stands out as a mighty man of the Lord, bold and absolutely without fear of man in preaching a doctrine which the people around him tried their best to laugh down. He had courage and faith and strength of the highest order.

I. THE FLOOD.

More than fifteen hundred years had passed away since Adam and Eve were driven from the garden of Eden. During this time the people had become proud and wicked. Even the children of righteous Seth, who were called "the Sons of God," had become corrupt. Still God bore with them patiently. Again and again He called them to repentance, but the call was made in vain. At length, He determined by one stroke to destroy the inhabitants of the earth—that earth which He had made so fair and beautiful, but which man had marred with sin. Every family but one was to be swept off. Why this single exception? Amidst all the wickedness that prevailed there stood one mighty man, who had the courage to stand against the taunts of the world.

For nearly two hundred years Lamech and Methusaleh had stood with Noah, but finally they died and Noah was left alone with the world against him. "Faithful among the faithless." A sublime example of heroism! Among all the households in the wicked world but one was a home of peace. There the Sabbath was kept holy: there alone was the voice of prayer heard. And now the Lord honors this righteous man by informing him of the punishment that hangs over the doomed world. He tells him of the coming flood and bids him prepare for it. Observe the goodness of God. He does not send the flood instantly, but grants a period of a hundred and twenty years. Thus He sounds a long

last warning before He pours out His fury upon the corrupt world. How did they spend this time so graciously granted them? "Noah being warned of God of things not yet seen, moved with fear, prepared an ark to the saving of his house." The others, disbelieving this warning, went on with their daily work in carelessness and unconcern. For one hundred and twenty years Noah pleaded with the people to repent. He told them that, if they would turn from their wicked ways, the flood would be stayed, and they might be saved: but they would not listen to him. When he saw their cold indifference he pleaded with them the more earnestly. Then they grew angry with him and tried to kill him. The sacred historian tells us that, "In those days there were giants on the earth, and they sought Noah to take away his life; but the Lord was with him and the power of the Lord was upon him." And thus he was saved from their wicked grasp. Noah continued to show his faith by his works. Plank after plank was added to the Ark till finally it was completed.

Things went on, and the awful day slowly approached. The busy world continued in the usual way. "They ate, they drank, they married, they were given in marriage until the day Noah entered into the ark." Still there were no signs of the threatened flood. As usual, the morning dawned and the evening closed. Day after day the sun shone brightly in the sky. But at length, the heavens grew dark with heavy clouds: and presently "the fountains of the deep were broken up" and the "windows of heaven were opened." The waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heavens were covered. Now the people cried aloud for help: but it was too late; their day of grace was passed forever.

"They trust not the valleys—hope perishes there;
But they rush to the hills with the strength of despair.
The palm-trees are bended by myriads of forms,
As forests are bowed by the spirit of storms.

"There's a hush of the weak, and a cry from the strong,
As the deep rolling waves sweep the wretched along:
But the waters soon close in a midnight of gloom,
And sullenly roll o'er a world-peopled tomb."

II. AFTER THE FLOOD.

For one hundred and fifty days the earth was entirely covered by water. The ark floated meanwhile from some part of the American continent where it was built, till it reached the mountains of Ararat in Asia where it rested. Every now and then towards the end of this long period, Noah would send out a bird from the Ark to see if the waters had gone away. Once he sent out a dove, which returned with an olive branch in her beak. Ever since this time the dove and an olive twig, either or both, have been looked upon as emblems of peace. When the earth was dry, Noah took his family and the animals out of the ark, and began to till the ground and to make a new home.

It is impossible for us to imagine the feelings of the Prophet and his family as they came forth from their long confinement and set foot once more on the newly baptized earth. They knew that of all the people who had inhabited the earth they were the sole survivors. Very naturally their first act was one of worship. They built an altar on which they offered sacrifices to their Great Deliverer. Not only did they thank Him for saving them from the flood, but no doubt they sought protection from future calamities of this kind. They did not know at what time the wickedness of man might provoke the anger of Heaven and bring another desolation of the earth. Hence it was that Noah besought the Lord earnestly not to send another flood upon man. In answer the Lord made a covenant with him not to curse the ground any more for man's sake. "While the earth remaineth," He said, "seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease." And so the rainbow was given as a pledge of the covenant. When you see this beautiful token of seven-fold splendor bending through the sky, remember the covenant of the Lord to Noah.

III. THE DISPERSION.

Noah had three sons, Shem, Ham and Japheth. From these sprang all the nations of the earth. The Jews are the chief descendants of Shem. The descendants of Ham went principally to Egypt, and thence we get the race of dark-skinned people.

These descendants of Ham are the most easily traced on account of a circumstance that happened shortly after the flood. Ham committed a grievous sin in which Canaan must have participated. In punishment of this evil deed, the Lord through Noah uttered these words: "Cursed be Canaan; a servant of servants shall he be unto his brethren. Blessed be Shem; and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant." We can follow the traces of this curse in all the people that have come from Ham. They are a dependent race; born slaves; and cannot be trusted with freedom and independence. On the other hand, "blessings" have followed Shem, and Japheth has been "enlarged." This is a very powerful confirmation of the Holy Scriptures.

CHAPTER IV.

MORIANCUMER: THE BROTHER OF JARED.

America was inhabited more than four thousand years ago. The brief account of the people who came to this land at that time, is contained in the Book of Ether. The man who led the colony, as will be shown, was one of the greatest men of olden times, possessing remarkable faith and leadership.

I. THE TOWER OF BABEL.

Noah lived three hundred and fifty years after the flood. While he was yet alive, some of his posterity, moving westward, settled in the plain of Shinar. They said, "Let us build us a city and a tower, whose top may reach unto heaven; and let us make a name, lest we be scattered abroad upon the face of the whole earth." Some historians say that the object of building this tower was to avoid being overtaken again by the flood. But whatever their purpose, it displeased the Lord; for in a very simple, but effective, way, he overthrew their tower. All of the people upon the earth at that time spoke one language, which was the purest and best language ever spoken by man, but of which we know nothing today. The Lord said, "Let us go down and confound their language that they may not understand one another's speech." This he did, and confusion followed; for this reason the place was named Babel. The people not being able to understand one another, it became impossible for them to continue the work. "The Lord also scattered them abroad from thence upon the face of all the earth, and they left off building the city."

Among these people who built the tower there was a man named Moriancumer, who, with his brother Jared, prayed that the language of himself and a few chosen friends might not be confounded, but that they might be able to understand one an-

other. This prayer was answered. The interests of this band of people being thus bound together, the Lord blessed them, and finally led them to the land of America, where they became a great nation.

II. THE PEOPLES OF AMERICA.

Not only did the Lord grant the brother of Jared this request, but He declared that He would lead him to a land choice above all other lands; and further, that no greater nation should exist upon the face of the whole earth than the nation that he and his people should found. We have good reason to believe that both of these remarkable promises were fulfilled. Among all the descendants of Noah at that time there were none perhaps more pure and enlightened than this little company that was brought to the soil of America under divine guidance. The land they occupied was much greater in area, much more fruitful, and possessed more varied resources, than the lands occupied by either the empire of Egypt, of Chaldea, or of Babylon. We therefore conclude that these empires in the days of their greatest splendor did not surpass the magnificence to which the people inhabiting America attained.

They were directed to get both male and female of every kind of animals, to snare the fowls of the air, and also to gather seeds of the earth; and then travel into a valley northward. The name given to this valley was Nimrod. The Lord again appeared to the brother of Jared in a cloud and talked with him for the space of three hours. He directed the people to build vessels and prepare for the perilous voyage across the treacherous deep. These barges, as they were called, were well constructed, being built under divine direction. The Book of Mormon tells us "that they were light upon the water even like unto the lightness of the fowl." Food having been gathered, the plants and animals and fowls caught, all were placed on board with the people. No sooner had they launched upon the deep than a great wind blew upon the face of the water toward the promised land. For three hundred and forty-four days they were tossing on the restless waves. This indeed was a perilous journey. Furious tempests raged, and the little vessels were buried beneath the mountain waves; but the prayer of

faith brought them secure to the shore of the promised land. We do not know where they landed, but it is supposed that it was in the southwestern part of North America.

Before Jared and his brother died, they called their people together and numbered and blessed them. The Lord had told this good man before bringing his company here that "Whosoever shall possess this land of promise henceforth and forever shall serve God or they shall be swept off, when the fullness of His wrath shall come upon them." The Book of Mormon shows the sad fulfillment of these words in the history of the three nations that afterwards inhabited the land. The Lord said also to the brother of Jared: "Whatsoever nation should possess it, should be free from bondage and from captivity and from all other nations under heaven if they would serve the God of the land, who is Jesus Christ." The history of Modern America is a complete fulfillment of this ancient prophecy.

III. THE GREAT VISION.

The brother of Jared is described in the Book of Mormon as "a large and mighty man, highly favored of the Lord." There has never lived a man that has exhibited more faith in God. The Lord gave him such visions as were never given to any other man of whom we have any record. A few instances drawn from the account of this great Prophet's life will clearly show his wonderful faith and devotion to God.

When the vessels were completed, the brother of Jared asked what the people would do for light. The Lord replied, "Ye cannot have windows for they will be dashed in pieces; neither shall ye take fire with you, for ye shall not go by the light of fire. Behold, ye shall be as a whale in the midst of the sea; for the mountain waves shall dash upon you. Nevertheless, I will bring you up again out of the depths of the sea; for the winds have gone forth out of my mouth, and also the rains and floods have I sent forth." So the brother of Jared went, as directed, up into a high mountain and melted out sixteen small stones; white and clear, and transparent as glass. These he presented to the Lord and said, "Touch these stones, O Lord, with thy finger and prepare

them that they may shine forth in darkness." And the Lord stretched forth His hand and touched them one by one, and the veil was removed from the eyes of the brother of Jared and he saw the finger of the Lord. And when he saw that it was like the finger of man he was overcome with fear and fell to the earth. The Lord said, "Arise, why hast thou fallen?" And he said unto the Lord, "I saw the finger of the Lord and I feared lest he should smite me." And then, because of this man's great faith, the Lord showed Himself unto him and He said, "Never have I shown myself unto man whom I have created; and never has man believed in me as thou hast. Seest thou that ye are created after my own image?" This is one of the most glorious visions ever given to man. It is written in the third chapter of Ether. The brother of Jared was commanded to write the things which he saw, but what he wrote was to be sealed up until the Lord should see fit to bring it forth.

When this great man died, he left behind him twenty-two children and the beginnings of a mighty race that was to occupy the whole of the American continent.

CHAPTER VII.

ABRAHAM.

Before the gray haired fathers who still remembered the destructive marks of the flood had all gone to their graves, the faith that had saved Noah and his family and brought them safely through the flood had been forgotten, and wicked priests offered human sacrifice to false gods.

In the midst of these conditions there arises a man whom God has chosen to be the founder of a select nation. Great promises are in store for him if he can overcome the trials which stand between him and the fulfillment of these promises. He may easily become the greatest man of his time if he can rise above all the difficulties that confront him. If he will consent to leave his home and become a stranger in a strange land; if he can taste the bitterness of famine and not murmur; if he can endure the pride of wealth and not become vain; if he can be victorious in battle and not covet the spoils of war—if he can do all this, then there is a glorious future before him. If his faith is strong enough to do without faltering what the bravest and best of men would face death before attempting, then he shall become not only a mighty man in the earth, esteemed and honored by all the people, but he shall die the “friend of God.” Let the simple story of his life decide his fate.

I. FROM CHALDEA TO EGYPT.

Abraham was the youngest son of a great chief who lived in the far off land of Chaldea, nearly four thousand years ago. In his young manhood he married a noble woman of extraordinary beauty who shared with him the trials of his eventful life.

While he was yet a young man the call came, “Get thee out of thy country and from thy kindred and from thy father’s house into a land that I will show thee.” He did not hesitate; no in-

fluence could prevail upon him to disrespect this call. He left the home of his childhood, turned his face from the land where his mother and all his dead kindred slept, and went without a murmur into an unknown country. While his father's family did not worship as he did, still they must have loved him fondly: for, rather than part with his company, they concluded to go with him.

So with their long train of loaded camels, followed by numerous flocks and herds, they moved slowly toward Haran, which lies six hundred miles southwest of Ur, in a straight line, but much farther by the winding camel trail. After a weary journey they pitched their tents in the pasture land of Haran. Abraham's father, Terah, who was now two hundred years old, found it very hard, on account of his failing strength, to go farther. Consequently the entire company stayed at this place for five years. During this time the aged chief died, and his supposed burial place is still to be seen in that ancient city.

II. ABRAHAM A TEACHER.

The excellent pasturage for the flocks tempted the older brother, Nahor, to remain in Haran. But Abraham and Lot with their families again faced the perils of the desert. We know nothing of the incidents of the journey, but can see at a glance that it was one of danger. They traveled southwest, and passing by Damascus, soon reached Canaan, which had been given to Abraham and his children after him for an everlasting home. But to his surprise he found it inhabited by roving bands of robbers, who took advantage of lone travelers or any who might not be able to defend themselves.

There was also a famine in this promised land. So he was driven by lack of food and pasturage, from the land for which he had left his native country and kindred. Still, his faith was unshaken. No complaints escaped his lips. Short stops were made first at Shechem and afterwards at Bethel. At each place he built an altar and offered sacrifices. Abraham was homeless in a strange land, disappointed, friendless and childless, yet he gave glory to God.

The famine compelled him to go to Egypt. In this fruitful land he gained a fortune. He also met the most learned men in the world, and was able to teach them the science of the stars. Abraham was a great scholar. First among the seven wonders of the world are the great pyramids of Egypt. They are real mountains of masonry. The largest is nearly six hundred feet high and covers thirteen acres of land. It was built at the expense of many human lives, and at a great cost. They were very wonderful in their construction. Scientists who have studied these pyramids tell us that they were planned by men who had a profound knowledge of mathematics and astronomy. We have very good reason to believe that Abraham was the architect of these pyramids.

III. THE RESCUE OF LOT.

After the famine ceased in Canaan (that was the name given to the land promised to Abraham), Abraham and his nephew with their increased herds and flocks returned to Hebron. Quarrels soon arose between the herders over the pasture land and a separation became necessary. Note what a generous man Abraham was. He left the choice of the country with Lot. "Let there be no strife, I pray thee," said this noble man, "between me and thee; we be brethren. Is not the whole land before thee? If thou wilt take the left hand I will go to the right, or if thou depart in the right hand I will go to the left." Lot selfishly chose the fertile plains of the Jordan, leaving to his generous uncle the rough hills of Bethel. Does it pay to be selfish? Abraham moved his tents to the west and pitched them in the plains of Mamre. Lot went down toward the flourishing cities of Sodom and Gomorrah.

Time passed; nothing was heard of Lot until word came to Abraham's tent that Lot and his family had been robbed and taken prisoners by an army of desperate and warlike people from the east. To a man of Abraham's character there was but one thing to do—that was to rescue his unfortunate nephew. So with three hundred and eighteen trained soldiers and the aid of a few friendly chiefs, this man of peace—but when necessary, every inch a warrior—at the head of his little army, made a swift march of one hundred and twenty miles, overtook the robbers, planned

a night attack, and by a bold and unexpected blow defeated them. The battle was a bloody one in which the kings who captured Lot were slain. Lot was rescued, as also were the people who had been taken captives by these bold invaders.

According to the customs of Abraham's time, all he conquered belonged to him. He could have taken it and added much to his already great fortune; but he refused to take so much as a thread or a shoe string. On his return he was royally received by the people.

Melchizedek, king of Salem, a priest of the most high God, entertained Abraham and blessed him. We are told that Abraham paid to the Lord one-tenth of all he had. This is the first mention of the law of tithing in the Bible.

CHAPTER VI.

ABRAHAM: *Continued.*

IV. THE PLAINS OF MAMRE.

Abraham had been promised that his children should be as numerous as the sands on the seashore or as the stars in heaven. He began now to be old. Though he was rich in gold and silver and owned numerous flocks and herds, still he had no son to succeed him. But the Lord renewed his promise and said to him, "Look toward heaven, and tell the stars if thou be able to number them; so shall thy seed be." Abraham accepted, in full faith, every promise made to him.

While he was living peaceably in the plains of Mamre, a beautiful incident occurred which is most admirably told in Genesis the 18th chapter. Commencing with the first verse, it says:

"And the Lord appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day. And he lift up his eyes and looked, and, lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground, and said, My Lord, if now I have found favor in thy sight, pass not away, I pray thee, from thy servant. Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree: and I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. And they said, So do, as thou hast said. And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth. And Abraham ran unto the herd, and fetched a calf tender and good, and gave it unto a young man: and he hastened to dress it. And he took butter, and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat."

Before these messengers left, the hearts of Abraham and his wife Sarah were made happy by the promise of a son. These personages were on the way to Sodom and Gomorrah to destroy those cities on account of the wickedness of the people. They told Abraham the nature of their visit; and the tenderness of his great heart was again shown. By reading the remainder of that chapter, you may see with what respectful reverence and earnest sympathy the great patriarch pleaded for the righteous men of Sodom. The angel said to Abraham, "If you find fifty righteous persons, then I will save the place for their sake." Then Abraham took courage to speak to him several times. Finally the angel said to him, "If you find in Sodom, ten righteous persons, I will not destroy it." Lot had, no doubt, been very successful in getting a great deal of property and had made his home within the gates of the city. But he was in bad company, and only by the warning of the angel did he escape. He was obliged to leave behind him all his possessions. Terrible destruction overtook those cities; for the Lord rained brimstone and fire from heaven and overthrew them, and all of the inhabitants that lived in the plain were destroyed except Lot and his two daughters. In the morning when Abraham looked toward the plains where those cities stood, "Behold and lo, the smoke of the country went up as the smoke of a furnace."

V. THE SUPREME TRIAL.

When Abraham was one hundred years old, his son Isaac was born. And while Isaac was yet a child, Abraham made a great feast in his honor. This was the child through whom the promises made to Abraham were to be fulfilled. He loved the boy fondly. He had endured many trials but the greatest of all was now before him. If he proves faithful in this supreme test, then he is entitled to all the promises made to him. The beautiful account of this pathetic incident is written in the 22nd chapter of Genesis. A part of which is as follows:—

"And it came to pass after these things, that God did tempt Abraham and said unto him, Abraham: and he said, Behold, here I am. And he said, Take now thy son, thine only son Isaac, whom

thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of. Then Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him.

“Then on the third day Abraham lifted up his eyes, and saw the place afar off. And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you. And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together. And Isaac spake unto Abraham his father, and said, My father, and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering? And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together.

“And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son. And the angel of the Lord called unto him out of heaven, and said, Abraham. Abraham: and he said, Here am I. And he said, now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me. And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son. And Abraham called the name of the place Jehovah-jireh: as it is said to this day. In the mount of the Lord it shall be seen.

“And the angel of the Lord called unto Abraham out of heaven the second time. And said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies; And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed

my voice. So Abraham returned unto his young men, and they rose up and went together to Beer-sheba; and Abraham dwelt at Beer-sheba."

We can easily imagine that the supremest moment of joy in his life was when he stood by the blazing altar on which burned the sacrifice that had taken Isaac's place, his promised son safe by his side. The holiest joys oftentimes spring from the deepest trials.

When Sarah was one hundred and twenty-seven years old she died and was tenderly buried at the cave of Machphelia, which Abraham had purchased for four hundred pieces of silver. From this time on, the venerable patriarch carefully prepared for the close of life and at the good old age of one hundred and seventy five years he died. He is everywhere known as "father of the faithful" and the "friend of God."

CHAPTER VII.

ISAAC AND JACOB.

I. JACOB'S WIFE CHOSEN.

Isaac, the son of Abraham, spent his youth caring for his father's flocks and herds on the plains of Canaan. Abraham did not wish him to marry one of the women of the land, because they were idolators. So he said to his good and faithful fore-man Eliezer, "Go into my own country and to my kindred and take a wife unto my son Isaac."

Accordingly Eliezer selected ten of his master's choice camels and started on this delicate and important mission. When he finally reached a certain country between two rivers, it was evening and he was tired and sat down by a well. He did not know the people who lived there, nor did he know whom to choose for a wife for Isaac; but he prayed God to direct him, and his prayer was heard. He had scarcely ceased praying when he saw a young woman coming to the well. She carried on her shoulder a pitcher. Going to the well she filled it with water, and as she was returning, the good servant asked her for a drink, which she freely gave to him. Then she drew water for his camels. Now, this was the sign that Eliezer had asked God to give him by which he might know the woman whom he should select as a wife for his master's son. And now he was sure this was the right person. So he took two bracelets of pure gold and put them upon her hand; he also gave her a gold ear ring. Then he asked, "Whose daughter art thou?" She told him that her name was Rebecca, and that she was the grand-daughter of Nahor, Abraham's brother.

Eliezer and his company went to her father's house and stayed there that night with the family. He explained to them the nature of his visit, and asked if Rebecca might go to Hebron and become the wife of Isaac. He told them how the Lord had prospered Abraham, that he was rich in gold and silver, in cattle and sheep,

and had servants, and numerous friends, and was esteemed a great man. They were willing that Rebecca should go, for they believed it was God's will.

So on the following day she left her father, mother, and brothers and sisters, taking only her nurse and maids, and went with Eliezer to Hebron, her future home. At eventide Isaac went out into the field to meditate, and while he was there engaged in quiet thought he lifted up his eyes and saw the company near at hand. Rebecca was made welcome; Isaac loved her, and she became his wife.

Upon this favored son, all the promises made to Abraham were confirmed. He was a calm and thoughtful man of kind and gentle ways, but wise and industrious. He not only kept all his father gave him, but added much to it.

II. ESAU AND JACOB.

God gave to Isaac and Rebecca two sons; their names were Esau and Jacob. Esau was the elder. When he grew up Esau became a wild and roving man, fond of hunting and had no taste for religion, or the refinements of life. Still his father was very much attached to him. In fact, he was his father's favorite. Jacob, on the contrary, was a plain man, dwelling in tents. The Lord told his mother, Rebecca, that Jacob should inherit the blessings promised to his father and his grandfather and that he should become a great man.

One day when Jacob was eating pottage in the tent, Esau said to him, "Give me pottage for I am faint." Jacob said, "Sell my thy birth-right and I will give thee pottage." Esau replied, "Behold, I am about to die, and what profit will my birth-right be to me?" So he sold his birth-right, and Jacob gave him food to eat, and he went away. The birth-right gave the one who owned it the right to receive the father's first blessing.

When Isaac had become old and his eyes were so dim that he could not see, he called to his son Esau and said, "Take now thy bow and go out to the field and get some venison and make savory meat such as I love, and bring it to me that I may eat and bless

thee before I die. Esau went into the field to hunt for venison. Rebecca, hearing Isaac speak thus to Esau and knowing that Jacob was to receive the first blessing, called Jacob and told him that Esau had gone to hunt for venison that his father might eat and bless him. She directed Jacob to go at once and kill two kids, and bring them to her, and she would prepare savory meat, which he could present to his father, and receive the blessing. But Jacob said, "I know my father cannot see, but he can feel. Esau is a hairy man, I am a smooth man; and if my father feels me he will know I am Jacob, and I shall seem to him a deceiver and bring a curse upon me, and not a blessing." But Rebecca told him to go quickly and do as she directed. He obeyed, and brought the kids, which Rebecca prepared. Then taking Esau's clothes, she put them on Jacob. She also put the hairy skins of the kids upon his neck and hands that he might feel rough like Esau. She sent him dressed in this way to his father.

Isaac, believing him to be Esau, ate the meat. He kissed Jacob and said, "The Lord bless thee and give thee plenty of corn and wine. People and nations shall serve thee, and thy mother's son shall bow down to thee." Jacob had scarcely left the room when Esau came in bringing savory meat for his father. When he asked his father to bless him, Isaac was greatly surprised and "trembled very exceedingly." But he could not recall the blessing which he had given to Jacob. Esau then wept bitterly, and pleaded with his father for a blessing, which he received. "Behold," said Isaac, "Thy dwelling shall be in the fatness of the earth, and the dew of heaven from above, and by thy sword shalt thou live and thou shalt serve thy brother." Esau was very angry with Jacob and vowed in his heart that, as soon as their father died, he would kill his brother.

III. JACOB GOES TO HARAN.

These evil words being told to Rebecca, she and Isaac sent Jacob away to live in the country from which his mother came. The young man departed; his mother never saw him again.

Jacob started alone for a city where Laban, his uncle, lived. When it came night he lay down upon the ground with a stone for

his pillow, and soon fell asleep. Then he had a beautiful dream in which he saw a ladder standing upon the earth and reaching to heaven. Angels were ascending and descending on it. The Lord stood at the top of it and said, "I am the Lord God of Abraham, thy father, and the God of Isaac: The land wherein thou liest to thee I will give it, and to thy seed; and in thee and in thy seed shall all the families of the earth be blessed." The Lord promised to be with him and to bring him again in safety to his native land. When Jacob awoke he said, "Surely the Lord is in this place and I knew it not. This is the house of God, and the gate of Heaven." Then he took the stone and set it up for a pillar and poured oil upon it and called the place Bethel.

Jacob went to live at his uncle Laban's, his mother's brother; where he became a shepherd and cared for all Laban's flocks. He was such a faithful and wise manager that Laban grew rich.

IV. JACOB RETURNS.

He lived with his uncle for about twenty years, and then he returned to the land of Canaan. God had blessed Jacob in the meantime, and had given him many children and great possessions of sheep, oxen, goats, and camels. While he was on his journey toward his old home, God appeared unto him and blessed him and gave him the name of Israel, which means prince. Jacob was very much afraid of Esau, for, as you will remember, Esau had sworn to kill him. But after a long absence of twenty years he had forgiven Jacob. When they met, therefore, they embraced each other and wept. Jacob's mother, Rebecca, who had been his truest and best friend, was now dead, but his father was yet alive. Jacob had twelve sons. Among them was Joseph, the child of his beloved wife Rachel.

In our next lesson we will tell about the wonderful experiences of Joseph, who was one of the noblest and most loveable men ever written about.

CHAPTER VIII.

JOSEPH.

One of the most beautiful and pathetic stories ever written is found in the book of Genesis, commencing with the thirty-seventh chapter. A part of it will be given here just as it is written in the Bible. We need only explain that Joseph was the son of Rachel and seemed to be his father's favorite. He was about fifteen years old at this time. His father, to show his affection, made him a coat of many colors. Joseph was hated by his envious brothers who could not speak kindly to him.

I. JOSEPH VISITS HIS BROTHERS.

Joseph had two dreams; in the first, he dreamed that he and his brothers were binding sheaves in the field and his sheaf stood upright, and the sheaves of his brothers stood around and bowed to his sheaf. When he related this dream to his brothers, they were angry, and said to him, "Shalt thou indeed reign over us, or shalt thou indeed have dominion over us?" And they hated him yet the more for his dreams." And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me. And his brethren envied him; but his father observed the saying.

And his brethren went to feed their father's flock in Shechem. And he said to him, Go, I pray thee, see whether it be well with thy brethren, and well with the flocks; and bring me word again.

So he sent him out of the vale of Hebron, and he came to Shechem. And a certain man found him, and, behold, he was wandering in the field: and the man asked him, saying, What seekest thou? And he said, I seek my brethren: tell me, I pray thee, where they feed their flocks. And the man said, They are departed hence; for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan.

And when they saw him afar off, even before he came near unto them, they conspired against him to slay him. And they said to one another, Behold, this dreamer cometh. Come now, therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams. And Reuben heard it, and he delivered him out of their hands; and said, Let us not kill him. And Reuben said unto them, Shed no blood, but cast him into this pit that is in the wilderness, and lay no hand upon him; that he might rid him out of their hands, ~~to~~ deliver him to his father again.

And it came to pass when Joseph was come unto his brethren, that they stripped Joseph out of his coat, his coat of many colors that was on him; and they took him, and cast him into a pit: and the pit was empty, there was no water in it. And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a company of Ishmaelites came from Gilead with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt. And Judah said unto his brethren, What profit is it if we slay our brother, and conceal his blood? Come, and let us sell him to the Ishmaelites, and let not our hand be upon him; for he is our brother and our flesh. And his brethren were content.

II. SOLD INTO EGYPT.

Then there passed by Midianites, merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty pieces of silver; and they brought Joseph into Egypt. And Reuben returned unto the pit; and, behold, Joseph was not in the pit; and he rent his clothes. And he returned unto his brethren, and said, The child is not; and I, whither shall I go? And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood. And they sent the coat of many colors, and they brought it to their father; and said, This have we found: know now whether it be thy son's coat or not. And he knew it, and said, It is my son's coat; an evil beast hath devoured him; Joseph is without doubt rent in pieces. And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days. And all his sons

and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him.

And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmaelites, who had brought him down thither. And the Lord was with Joseph, and he was a prosperous man; and he was in the house of his master, the Egyptian. And his master saw that the Lord was with him, and that the Lord made all that he did to prosper in his hands. And Joseph found grace in his sight, and he served him: and he made him overseer over his house, and all that he had he put into his hand. And it came to pass from the time that he had made him overseer in his house, and over all that he had, that the Lord blessed the Egyptian's house for Joseph's sake; and the blessing of the Lord was upon all that he had in the house, and in the field. And he left all that he had in Joseph's hand; and he knew not ought he had, save the bread which he did eat. And Joseph was a goodly person, and well favored.

III. JOSEPH IN PRISON.

Before Joseph had been in the house of Potiphar very long he was falsely accused by Potiphar's sinful wife and thrown in prison. But his good conduct won for him the favor of the keeper of the prison who gave him charge of all the other prisoners.

Pharaoh became angry with his chief butler and chief baker and he had them thrust into prison. One morning when Joseph came in, he found them looking very sad. He said: "Wherefore look ye so sadly today?" They told Joseph that they had dreamed dreams, but could not interpret them. Then by the power of the Lord, Joseph gave them the interpretation. The butler dreamed that he saw a vine with three branches which budded and blossomed and brought forth ripe grapes and that he pressed the grapes into Pharaoh's cup and gave it to him. Joseph told him that the interpretation of his dream was that he would be restored to his place in three days and said to him, "But think on me when it shall be well with thee, and show kindness, I pray thee, unto me.

and make mention of me, unto Pharaoh, and bring me out of this house, for indeed I was stolen away out of the land of the Hebrews: and here also have I done nothing that they should put me into the dungeon." Joseph gave the baker an interpretation which said that in three days he should be hanged to a tree, and the birds should eat the flesh from off his bones. Both of these interpretations were correct.

IV. PHARAOH'S DREAM.

After two full years King Pharaoh had a dream which troubled him and he called together all his wise men of Egypt, but there was none that could interpret it. Then the butler reminded Pharaoh of Joseph.

"Pharaoh sent for Joseph, and they brought him hastily out of the dungeon: and he shaved himself, and changed his raiment, and came in unto Pharaoh.

And Pharaoh said unto Joseph, I have dreamed a dream, and there is none that can interpret it: and I have heard say of thee, that thou canst understand a dream to interpret it. And Joseph answered Pharaoh, saying, It is not in me: God shall give Pharaoh an answer of peace. The dream of Pharaoh is one: God hath showed Pharaoh what he is about to do. The seven good kine are seven years; and the seven good ears are seven years. And the seven thin and ill favored kine that came up after them are seven years, and the seven empty ears blasted with the east wind, shall be seven years of famine. This is the thing which I have spoken unto Pharaoh: What God is about to do he sheweth unto Pharaoh. Behold, there come seven years of great plenty throughout all the land of Egypt. And there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land. And the plenty shall not be known in the land by reason of that famine following; for it shall be grievous. And for that the dream was doubled unto Pharaoh twice: it is because the thing is established by God, and God will shortly bring to pass. Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt. Let Pharaoh do this, and let him

appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years. And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities. And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine.

V. JOSEPH MADE PRIME MINISTER,

And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is? And Pharaoh said unto Joseph, Forasmuch as God hath showed thee all this, there is none so discreet and wise as thou art: Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou. And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt. And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck. And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him ruler over all the land of Egypt. And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt. And he gave him to wife Asenath, the daughter of Poti-pherah, priest of On. And Joseph was thirty years old when he stood before Pharaoh, the king of Egypt.

And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt. And in the seven plenteous years the earth brought forth by handfuls. And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field, which was round about every city, laid he up in the same. And Joseph gathered corn as the sand of the sea, for it was without number.

CHAPTER IX.

JOSEPH: *Continued.*

VI. JACOB'S SONS BOW BEFORE JOSEPH.

After the seven years of plenty a famine came over all the countries of the East. Only in Egypt was there no famine. Jacob sent his ten sons to Egypt to buy grain, but kept Benjamin at home.

When Joseph's brothers came, they bowed themselves before him with their faces to the earth. Joseph knew them, but they did not know him, and he spoke roughly to them and asked them where they came from. Joseph remembered the dreams which he had dreamed, then he said unto them, "Ye are spies." And they said unto him, "Nay, my lord, but to buy food are thy servants come. We are all one man's sons. We are true men and not spies." Then they told him that there were twelve brothers, the sons of one man, in the land of Canaan and the youngest was with his father and one was not. And Joseph again accused them of being spies and said: Hereby ye shall be proved: Ye shall not go forth hence, except your youngest brother come hither. Send one of you, and let him fetch your brother, and ye shall be kept in prison, that your words may be proved, whether there be any truth in you: or else surely ye are spies. And he put them all together into prison three days. And Joseph said unto them the third day, This do, and live, for I fear God: If ye be true men, let one of your brethren be bound in the house of your prison: go ye, carry corn for the famine of your houses: But bring your youngest brother unto me; so shall your words be verified, and ye shall not die.

And they did so. And they said to one another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us. And Reuben answered them say-

ing, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore, behold, also his blood is required.

And they knew not that Joseph understood them; for he spake unto them by an interpreter. And he turned himself about from them, and wept; and returned to them again, and communed with them, and took Simeon, and bound him before their eyes.

VII. THE SECOND JOURNEY TO EGYPT.

Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way: and thus did he unto them. And they laded their asses with the corn, and departed thence. And as one of them opened his sack to give his ass provender in the inn, he espied his money; for, behold, it was in his sack's mouth. And he said unto his brethren, My money is restored: and, lo, it is even in my sack: and their heart failed them, and they were afraid, saying one to another, What is this that God hath done unto us?

And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food. And Judah spake unto him, saying, The man did solemnly protest unto us, saying, Ye shall not see my face, except your brother be with you. If thou wilt send our brother with us, we will go down and buy thee food: But if thou wilt not send him, we will not go down: for the man said unto us, Ye shall not see my face, except your brother be with you. And Israel said, Wherefore dealt ye so ill with me, as to tell the man whether ye had yet a brother? And they said, The man asked us straitly of our state, and of our kindred, saying, Is your father yet alive? have you another brother? And we told him according to the tenor of these words: could we certainly know that he would say, Bring your brother down?

And Judah said unto Israel his father, Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, and also our little ones. I will be surety for him, of my hand shalt thou require him: if I bring him not unto thee, and

set him before thee, then let me bear the blame forever: For except we had lingered, surely now we had returned this second time.

VIII. JOSEPH FEASTS HIS BROTHERS.

And their father Israel said unto them, If it must be so now, do this; take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices, and myrrh, nuts, and almonds: And take double money in your hand; and the money that was brought again in the mouth of your sacks, carry it again in your hand; peradventure it was an oversight. Take also your brother, and arise, go again unto the man: And God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. If I be bereaved of my children, I am bereaved.

And the men took that present, and they took double money in their hands, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph. And when Joseph saw Benjamin with them, he said to the ruler of his house, Bring these men home, and slay, and make ready; for these men shall dine with me at noon. And the man did as Joseph bade; and the man brought the men into Joseph's house. And the men were afraid, because they were brought into Joseph's house; and they said, Because of the money that was returned in our sacks at the first time are we brought in: that he may seek occasion against us, and fall upon us, and take us for bondmen.

And they came near to the steward of Joseph's house, and they communed with him at the door of the house. And said, O sir, we came indeed down at the first time to buy food: And it came to pass, when we came to the inn, that we opened our sacks, and, behold, every man's money was in the mouth of his sack, our money in full weight: and we have brought again in our hand. And other money have we brought down in our hands to put money in our sacks. And he said, Peace be to you, fear not: your God, and the God of your father, hath given you treasure in your sacks: I had your money. And he brought Simeon out unto them.

And the man brought the men into Joseph's house, and gave them water, and they washed their feet; and he gave their asses provender. And they made ready the present against Joseph came at noon: for they heard that they should eat bread there. And when Joseph came home, they brought him the present which was in their hand into the house, and bowed themselves to him to the earth. And he asked them of their welfare, and said, Is your father well, the old man of whom ye spake? Is he yet alive? And they answered, Thy servant our father is in good health, he it yet alive. And they bowed down their heads, and made obeisance. And he lifted up his eyes, and saw his brother Benjamin, his mother's son, and said, Is this your younger brother, of whom ye spake unto me? And he said, God be gracious unto thee, my son. And Joseph made haste; for his bowels did yearn upon his brother: and he sought where to weep; and he entered into his chamber, and wept there. And he washed his face, and went out, and refreshed himself, and said, Set on bread. And they drank and were merry with him.

IX. JUDAH PLEADS FOR BENJAMIN.

And he commanded the servants to fill their sacks and put their money in also, and said, "Put my cup in Benjamin's sack." The servant did as he was told, then as soon as it was light in the morning the men were sent away.

Then he told his servant to overtake them and accuse them of having stolen his cup. The man went quickly and overtook the brothers and charged them with having stolen his master's cup. They were greatly surprised and said with whomsoever the cup is found let him die and we will be slaves to my lord. So they searched the sacks beginning with the eldest and found it not until they had searched Benjamin's, which was the last sack. Then they rent their clothes and went back to Joseph and fell down before him. And Joseph said to them, "What deed is this that ye have done?" and Judah answered, "How shall we clear ourselves," but Joseph said, "The man with whom the cup was found, he shall be my slave, but go ye in peace to your father."

Then Judah came near Joseph and told him how his father

loved little Benjamin and how unwilling he had been to part with him, and he said, "It shall come to pass, when he seeth that the lad is not with us, that he will die: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave. Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up to his brethren. For how shall I go up to my father, and the lad be not with me? lest peradventure I see the evil that shall come on my father.

X. JOSEPH MAKES HIMSELF KNOWN.

Then Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren. And he wept aloud: and the Egyptians and the house of Pharaoh heard. And Joseph said unto his brethren, I am Joseph; doth my father yet live? And his brethren could not answer him; for they were troubled at his presence. And Joseph said unto his brethren, Come near to me, I pray you. And they came near, And he said, I am Joseph, your brother, whom ye sold into Egypt. Now therefore be not grieved, nor angry with yourselves, that ye sold me hither; for God did send me before you to preserve life. For these two years hath the famine been in the land: and yet there are five years, in the which there shall neither be earing nor harvest. And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. So now it was not you that sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.

XI. JOSEPH SENDS FOR HIS FATHER.

Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me Lord of all Egypt: come down unto me, tarry not: And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast: And there will I nourish thee: for yet there are

five years of famine; lest thou, and thy household, and all that thou hast, come to poverty. And, behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you. And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither. And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck: Moreover he kissed all his brethren, and wept upon them: and after that his brethren talked with him.

And the fame thereof was heard in Pharaoh's house. And it pleased Pharaoh well, and his servants. And Pharaoh said unto Joseph, Say unto thy brethren, This do ye: lade your beasts, and go get you unto the land of Canaan: And take your father and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat the fat of the land. Now thou art commanded, this do ye: take your wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come.

XII. JACOB JOURNEYS TO EGYPT.

They returned to Jacob and told him all that had happened. The old man could hardly believe them, but the presents they brought convinced him and he exclaimed, "It is enough, Joseph my son is yet alive. I will go and see him before he dies." Jacob and all his family started toward Egypt, and while on the journey, God spake to the patriarch in a vision, and said, "I am the God of thy father, fear not to go to Egypt, for I will make of thee a great nation. Joseph went out so far as Goshen to meet his father, and when he saw him, he fell upon his neck and wept.

They were made welcome in Egypt and were given the land of Goshen to dwell in. Here Jacob lived seventeen years and died at the age of one hundred and forty-seven. True to his promise Joseph took the body of his father and buried it in Canaan besides Isaac and Abraham. The children of Israel increased in number and riches in Egypt and greatly prospered while Joseph lived. At the age of one hundred and ten years Joseph died and long after, his body was also taken to Canaan.

CHAPTER X.

MOSES.

Among the imposing characters of the Old Testament Moses stands first. Of all the prophets born among the children of Israel, none did more to glorify the Lord than he. Like Joseph, he was connected with Egypt, but in a very different way. Joseph came to Egypt as a slave, and rose from prison to a place next the throne; Moses grew to manhood near the throne, but was driven from it into exile. One was tried in affliction, the other in prosperity. In the story of his stirring life, we shall see that Moses stands as a shining example of unselfishness, a model of meekness. He was a great writer and law giver, a heroic liberator and patriotic leader of a select nation.

I. MOSES IN THE ROYAL FAMILY.

For many years after the death of Joseph the Israelites continued to prosper in the land of Egypt. They increased so rapidly in number and wealth that the idolatrous Egyptians became alarmed and looked with fear and jealousy upon this already powerful people. Consequently they made servants of them and compelled them to labor hard in the fields making brick. They were under severe taskmasters who treated them with the utmost cruelty. The heartless king made a law that every Israelitish boy that was born after this law had been made, should be thrown into the river Nile.

It was under these circumstances that Moses was born, about 1571 before Christ. He was descended from a family belonging to the tribe of Levi. For three months his mother kept him hidden, and when she could no longer hide him she made an ark of bullrushes, lining it with slime and pitch so that it would not leak. The baby was placed in the ark, and the ark was laid among the reeds by the side of the great river. The mother went

away sorrowing, but she left her little daughter Miriam to see what might become of the child. Soon after the daughter of the king, with her maidens, came to the river to bathe. They discovered the ark, and when they opened it, "the babe wept." Then the young woman was filled with pity and said, "This is one of the Hebrew's children." When Miriam heard the princess speak kindly, she said, "Shall I go and call to thee a nurse of the Hebrew women that she may nurse the child?" And she said, "Go." Miriam ran with delight and brought the child's own mother. The sympathetic princess said to her, "Take this child and nurse it for me and I will give thee thy wages." The fond mother took the child and nursed it.

Moses was a beautiful child, and the king's daughter soon learned to love it. "He shall be my son," she said, "and I will name him Moses, because I drew him out of the water." Moses grew to manhood in the palace of the king. The Bible says nothing more about him until he is forty years of age. What a history might have been written of those forty years in the royal family! Josephus, a Jewish historian, speaks of Moses as a general who won a brilliant victory over the Ethiopians. On his return he was no doubt received and banqueted as a conqueror. He was educated, we are told, in all the learning of the most enlightened nation then upon the earth; perhaps adopted as an heir to the throne of Egypt, then one of the most powerful governments in existence. The Egyptians with all their learning and civilization worshiped animals and idols; but Moses remained true to the God of Abraham. It is a wonderful thing that he could have remained true to the God of his fathers and true to his people, while he was for the first forty years of his life surrounded by the wealth and grandeur of the king's court.

II. THE MIDIAN DESERT.

One day when he was about forty years old, he went into the field among his brethren the Israelites and saw how grievously they were burdened. His heart was moved with sympathy by their suffering. When he saw an Egyptian taskmaster smiting a Hebrew, he could not endure it; so he slew the Egyptian and

buried him in the sand. When he came the next day he saw two Hebrews quarreling and told them it was wrong to quarrel. But not receiving kindly his advice, one of them said: "Who made thee a prince and a judge over us? Intendest thou to kill me as thou killest the Egyptian?" Moses became afraid because the king sought to kill him and so he was obliged to go to the desert of Midian, which lies on the eastern shore of the Red Sea.

The land to which he fled is not fertile like Egypt, nor has it great statues and splendid monuments to mark its wealth; but it is a desolate land. A writer who visited it, describes it as "a great and terrible wilderness, where no soft features mitigated the unbroken horror, a land dreary and desolate, yet sublime in its boldness and ruggedness, a terrific and howling desolation." It was here Moses found safety in the home of Jethro, a priest of Midian, whose flocks he tended. Later he married Jethro's daughter. Thus for forty long years Moses sojourned in this barren country, during which time he became familiar with every road and trail, every hill and peak, every way and water course in the wilderness, through which he was some day to lead a vast multitude.

III. THE BURNING BUSH.

While he was watching the grazing flocks near a mountain called Horeb, "an angel of the Lord appeared unto him in a flame of fire out of the midst of a bush. And he looked, and, behold, the bush burned with fire, but was not consumed." Moses said, "I will now turn aside, and see this great sight, why the bush is not burnt." And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, "Moses, Moses," and he said, "Here am I." And he said, "Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. And Moses hid his face; for he was afraid to look upon God.

And the Lord said, "I have surely seen the afflictions of my people which are in Egypt, and have heard their cry by reason of their taskmasters. Now, therefore, I will send thee to Pharaoh, that thou mayest bring forth my people the children of Israel out

of Egypt." And Moses said unto God, "Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" And God replied, "Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain. And Moses said unto God, behold, When I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? Go, and gather the elders of Israel together, and say unto them, The Lord God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt."

IV. PLAGUES AND CALAMITIES.

Moses was given power to perform miracles and show to the children of Israel and the Egyptians that he had been divinely called, and Aaron was to be his spokesman.

Obedient to these commands, Moses and Aaron gathered the elders of Israel and delivered the message to them. These elders accepted them as their deliverers and praised the Lord for His kindness. Then Moses and Aaron with their wonder working rod, appeared in the presence of the king and in the name of Jehovah requested permission for the Israelites to go and hold their feast in the wilderness. The proud king answered: "Who is Jehovah that I should obey His voice? And he only made the burdens of the people heavier. Then the Lord visited upon Pharaoh and his people several of the most dreadful plagues and calamities. Still they did not soften their hearts.

At last Moses told the king that all the first born in the land of Egypt should die and that there would be a great cry throughout the land unless they should consent to let the children of Israel go. Moses directed his people to sprinkle their gate posts and the lintels over their doors with the blood of a lamb so that when the destroying angel should go through the land he might pass them by. "And it came to pass that at midnight the Lord smote all the first born in the land of Egypt from the first born of

Pharaoh that sat on his throne unto the first born of the captive that was in the dungeon, and likewise all the first born of the cattle, and Pharaoh rose up in the night and all the Egyptians, for there was a great cry in Egypt, there was not a house where there was not one dead." And before morning he sent for Moses and Aaron and he told them to take the people and leave the land.

CHAPTER XI.

MOSES: *Continued.*

I. ISRAEL DEPARTS.

When the children of Israel left Egypt there were in all six hundred thousand foot-men, making at least two million people. They took with them the bones of the beloved Joseph. While they were encamped on the western side of the Red Sea, the army of the Egyptians pursued them. The children of Israel were greatly alarmed when they saw them coming and they complained bitterly to Moses, but he said to them, "Fear not, stand still and see the salvation of the Lord." He stretched his rod over the sea, and during the night a strong east wind prevailed which divided the waters so that the children of Israel passed over on dry ground. The haughty Egyptians attempted to follow them, but were overwhelmed in the midst of the sea.

The favor and presence of the Lord was shown to the children of Israel in a cloud by day and a pillar of fire by night. And many wonderful miracles were performed all along their journey to defend and inspire this ungrateful people. The bitter waters of Marah were made sweet and palatable by the powers of God. When they mourned for the "flesh pots of Egypt," quails were sent for food, and manna rained from heaven. In the mountain of Horeb, Moses, by the power of the Lord, brought water forth from the rocks.

While they were encamped near Horeb, Jethro brought Moses' wife and her two sons. Seeing that Moses had more than he could do, he advised him to put wise men as rulers over the people. Accordingly, the people were divided into companies of fifties, hundreds and thousands. Important cases that could not be decided by his lower judges, were brought to Moses who heard and settled them.

II. TEN COMMANDMENTS.

After three months the children of Israel reached Sinai where they remained for nearly twelve months. In this place they beheld the glory of God veiled in the clouds; they heard His voice amid the thunder and felt His mighty power in the shaking earth.

Moses went up to the mount, and received the Lord's will concerning the people. God told him to say to them: "Ye have seen what I did unto the Egyptians and how I bear you on eagles' wings and brought you unto myself. Now, therefore, if you will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me, above all people: and all the earth is mine: and ye shall be unto me a kingdom of priests and a holy nation." While they were encamped near the foot of Sinai in the midst of a mighty demonstration of the power of God, the Ten Commandments were given to Moses. The Prophet prepared his people to hear the Lord's own voice from the mount. But when they heard the thunderings and saw the lightnings and the smoke on the mountain, they were afraid and stood afar off. They pleaded with Moses to speak with the Lord for them; they dared not speak with God lest they should die. Again the Lord called Moses up into the mountain, accompanied by Joshua and Aaron and his two sons. Moses alone, however, was called to the summit of the mountain and he remained there forty days and forty nights.

While he was gone the impatient and forgetful children of Israel prevailed upon Aaron to make a golden calf for them to worship. For them to bow down and worship an image made by their own hands, after having received so many powerful manifestations of God, was a sin unpardonable. The Lord said to Moses, "I have seen this people and behold it is a stiff necked people, and, now, therefore, let me alone that my wrath may wax hot against them that I may consume them; and I will make of thee a great nation." Moses showed his great heart by pleading with the Lord in behalf of the weak and rebellious people. They had murmured and found fault with Moses and now the Lord

proposed to destroy them and make Moses mighty in the earth. But Moses would not thus be honored: he finally prevailed upon the Lord to forgive them.

When Moses came down from the mountain and saw them worshipping the golden calf, he was very angry and threw upon the ground the tablets of stone, breaking them in pieces beneath his feet. Then he said, "Who is on the Lord's side? Let him come out unto me." In answer, all the men of the tribe of Levi gathered around him. These men he ordered to go from one end of the camps to the other with sword in hand and slay every one who persisted in his idolatry. They obeyed him, and three thousand men fell that day by their hands, and he went again unto the Lord and said, "This people have sinned a great sin and have made them gods of gold. Yet now if thou wilt, forgive their sin;—and if not, blot me, I pray thee, out of thy book which thou hast written." This is a sublime example of generous patriotism for an ungrateful people. Moses once after this remained in the mountain for forty days and the Lord spake unto him face to face as a man speaks to his friend. When he returned this time, he seemed overshadowed with the power of heaven and his face was so radiant with glory, that in the presence of the multitude he veiled it because they could not look upon him.

III. THE SEVENTY ELDERS.

The children of Israel growing tired of manna, mourned again for flesh to eat. They complained of Moses and made it so hard for him that he said to the Lord, "I am not able to bear this people alone because it is too heavy for me. If thou deal thus with me, kill me, I pray thee, out of hand, if I have found favor in thy sight, and let me not see my wretchedness." Then seventy wise elders were selected to aid Moses in settling their difficulties and in directing the people. These men were blessed with the spirit of judgment and leadership. One day when two of them were in the camp they were led by the spirit to prophesy, and a young man ran to Moses and said: "Eldad and Medad do prophesy in the camp," and Joshua said: "My Lord, Moses,

forbid them." Moses made the wise reply, "Would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them."

Miriam and Aaron were displeased at Moses for something he did and they said: "Hath the Lord indeed spoken only by Moses, hath he not spoken by us?" And the Lord heard and was angry at them for "Moses was very meek, above all men which were upon the face of the earth." The Lord reprimanded them for complaining against His prophet, and Miriam was smitten with leprosy, but was saved by the prayer of Moses.

IV. NEAR THE PROMISED LAND.

They were now on the borders of the promised land. Twelve men were selected, one from each tribe, to go and explore the land of Canaan and bring back word. They were gone forty days and visited all parts of the land, bringing with them specimens of fruit and grain. All but two of this company—Caleb and Joshua—lacked faith. The others, when they returned, reported that the land was rich and fruitful, but that it was inhabited by giants who lived in walled cities, compared with whom they were as grasshoppers. This so discouraged the Israelites that they again rebelled against Moses, and foolishly wished that they had died in Egypt. Caleb and Joshua tried to inspire the people with sufficient faith to go and possess the promised land, but they were stoned. This greatly displeased the Lord, who said to Moses, again: "I will smite them with pestilence, and disinherit them, and will make of thee a greater nation and mightier than they." But Moses pleaded again with the Lord to exercise his long suffering toward their childish misgivings. The Lord declared, however, that none of them who were over twenty years of age, except Caleb and Joshua, should be permitted to enter the promised land. In consequence of this they wandered in the wilderness until all the older generation had passed away and a new generation with faith and courage sufficient to possess the promised land, had grown up.

Moses called them together, explained to them the laws revealed for their good and gave the leadership to Joshua. He was

now one hundred and twenty years old, but his eye was not dim nor his natural forces abated. At the invitation of the Lord, he went up from the plains of Moab into the mountain of Nebo, and from the top of Pisgah viewed the promised land. He saw the snowy hills of Hermon and Mount Lebanon where the cedars grow, and the hills and vales where Abraham had wandered and Isaac and Jacob lived. And beyond the grassy plains and vine covered hills, he saw the great blue sea stretching toward the west. Then he passed away from mortal sight. "The children of Israel wept for Moses in the plains of Moab thirty days."

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CHAPTER XII.

JOSHUA.

Before the great leader and law giver, Moses, was gathered to his fathers, Joshua arose to take his place. This man had proved himself to be a genuine patriot in times of peace, and a strong and able commander in the hour of battle. He was gentle and brave, pure and wise, generous and unyielding in the defense of right.

I. A COURAGEOUS MAN.

Joshua was the son of Nun, of the tribe of Ephraim. Nothing is written of his history, before the movement began for the deliverance of Israel; but we may infer that he was a bondsman in the land of Goshen, suffering the tyranny of Egyptian taskmasters. Joshua was then forty years of age. Moses soon discovered that he was a man of valor, possessing the qualities of leadership; for he gave him command of the army of Israel in the memorable battle with the powerful Amalekites. Perhaps more than any other man he was the companion of Moses, and aided him in the direction of the Israelites. He it was who went with Moses into the mount of God, when Aaron and Hur and the seventy elders were forbidden to go farther. When Moses returned from the summit where he had gone alone, Joshua was the first to meet him.

He was chosen to represent the tribe of Ephraim in the company of twelve selected to explore the land of Canaan. Among these twelve, Caleb and Joshua were the only ones who brought back a favorable report. They stood up full of faith and hope and courage—urging the people to go up and possess the land. This so enraged the people that the lives of these men were in danger. Of all terrible things, nothing is more terrible than an angry mob. And think of it, this was no ordinary mob. It consisted of the whole mass of Israel with its six hundred thousand

fighting men. Before this vast host, raging with mutiny, Caleb and Joshua stood like twin rocks in the restless ocean, bidding defiance to every wave, and grandly rising above every storm. They were willing to die rather than surrender their convictions. God blesses the man who has the courage to stand up for the right when everything is against him, and dares to be true in the face of death.

11. ISRAEL CROSSES JORDAN.

Three days after Joshua assumed the leadership, Israel was marching toward the promised land. The army, under his command, consisted of young men full of faith and courage, inspired with an ambition to possess the land given to their great ancestor Abraham. Before they began their march of conquest, two spies were sent to Jericho, to learn the strength of that city and report to Joshua. To be taken as a spy means certain death. So when these men were discovered within the walls, the ruler of the city sent officers at once to capture and kill them. Their lives were saved only through the wit of a woman named Rahab, who hid them for a time in her house and then, under cover of darkness, let them down over the wall to make their way home. Rahab said to them, "I know that the Lord has given you this land, and that your terror has fallen upon us, and that all the inhabitants of the land faint because of you." This report greatly encouraged the Israelites, so, on the following day, they passed over the Jordan and camped in the valley of Gilgal.

This was the season of high water and the river was greatly overflowing its banks. It was therefore very difficult for a large company of people, consisting of men, women, and children, with their tents and flocks, to cross. But in a miraculous manner the way was made easy. The priests, carrying the Ark of the Covenant, preceded the main company about half a mile. When they stepped into the water, it parted and remained parted until all the people had passed safely over. Twelve men, one from each tribe, were appointed to take a stone each from the river bed and carry it to the other side. There they built with them a monument to commemorate this miracle. This wonderful manifestation of power, greatly magnified Joshua in the eyes of the people.

III. CONQUEST OF CANAAN.

The city of Jericho was the first one captured. The army, arranged in order, marched around the city once every day for six days, and on the seventh day it marched around seven times. When it had gone around the last time, the priests blew their trumpets and at the command of Joshua the entire army gave a triumphant shout, and the walls "fell flat." All within the city, except Rahab and her family, were destroyed.

One of the finest examples of generalship shown in the military career of Joshua was the capture of the city of Ai. This interesting account may be read in Joshua, the eighth chapter. The people living in the valley of Gibeon, near by, discovering that it would be impossible to withstand the conquering army of the Israelites, went to meet them, and made it appear that they had journeyed from afar, and that they had come to form a league of friendship with them. This the Israelites accepted, without suspicion. But when it was found out that they lived in the adjoining valley and that they had deceived Joshua, they were made slaves and became "the hewers of wood and the drawers of water for Israel." When the kings of the Amorites learned that the people living in Gibeon had made peace with the conquering Israelites, five of them joined together against the people of Gibeon and were about to attack them when Joshua with his army came to the relief. Then followed one of the most decisive and bloody battles fought during the whole period of the conquest of Palestine. It was during this battle that Joshua said in the presence of Israel: "Sun, stand thou still upon Gibeon and, thou moon, in the valley of Ajalon." And they obeyed until the people had avenged themselves of their enemies. During this battle the Lord fought for Israel by sending a terrific hailstorm, accompanied with great disturbances of the earth which destroyed many of the opposing army.

IV. THE DIVISION OF CANAAN.

For six long years the armies of Israel, under the command of Joshua, were waging war. During this period, thirty-one kings were killed and their cities destroyed. This placed the promised

land securely within the control of the descendants of the great patriarch to whom, more than five hundred years before, it had been given by the Lord. When peace was restored the land was divided among the tribes of Israel. To Caleb was given the first choice. Joshua with his family was given the city of Timnotherah. The work assigned to Joshua had been vigorously and faithfully followed to its finish.

When the end of his life drew near, he called all Israel around him, and in a splendid sermon he reviewed the marvelous manner in which the Lord had preserved them, relating how he had fought their battles and had settled them securely in the land given to their fathers. He said, "The Lord hath given you a land for which ye have not labored, and cities which ye built not, and ye dwell in them; of the vineyards and oliveyards which ye planted not, do ye eat." Once more he exhorted them to be loyal to God who had delivered them from bondage and established them in their own land. He then said: You may choose this day whom you will serve, but, "as for me and my house, we will serve the Lord."

The people loved Joshua and made a covenant with him to serve the Lord; and in witness to this, a monument was erected. At last, twenty-five years after crossing the Jordan, he died in his own city, full of years and glory, at the age of one hundred and ten years.

CHAPTER XIII.

SAMUEL.

I. BIRTH OF SAMUEL.

Elkanah, a man of Israel, had two wives whose names were Hannah and Peninnah. Hannah had no children, and this made her feel very badly, because to have a large family was considered a great honor among the Israelites.

Elkanah with his family went every year at the appointed times to the house of the Lord in Shiloh to worship and to offer sacrifice. Hannah fasted and prayed in the temple that the Lord would also remember her. She promised the Lord that if He would bless her with a son she would give him unto the Lord all the days of his life, to serve in the house of God.

As she poured out her heart in silent prayer, Eli, the priest, who sat by a post of the temple, saw her move her lips, but heard nothing. He misjudged her, accusing her of having drunk too much wine; but Hannah explained what she was doing, and then the priest said unto her:

"Go in peace, and the God of Israel grant thee thy petition that thou hast asked of him."

So Hannah went back to her home rejoicing.

In due time a boy was born to Hannah, and she gave him the name of Samuel. When the child was old enough to be weaned, the mother took him to the house of the Lord in Shiloh to Eli, the priest.

The mother said to Eli: "Oh my lord, as thy soul liveth, I am the woman that stood by thee here praying unto the Lord. For this child I prayed; and the Lord has given me my petition which I asked of him: therefore also I have lent him unto the Lord. As long as he liveth, he shall be lent unto the Lord."

So Hannah left Samuel in the temple as she had promised; and although he was her only child, she rejoiced and sang a song of praise to the Lord for his goodness.

Samuel grew to boyhood and was favored both of God and of man; and Hannah, his mother, was blessed with three more sons and two daughters.

II. THE CALLING OF SAMUEL.

Eli had two sons who were also priests; but they were wicked men and the Lord was angry with them. The father was not strict enough with his sons, though he spoke to them of their wicked ways; but they did not heed him. Eli was getting quite old, and some one would have to take his place, some one more worthy than either of his sons.

One night as Samuel lay on his bed, he heard a voice calling him by name. All was still, and the lamp which always burned during the night, was yet alight.

"Samuel," called the voice of the Lord to the boy; but Samuel thought Eli was calling, so he ran to him and said:

"Here am I; for thou callest me."

But Eli said, "I called not; lie down again."

Then Samuel went back to his bed, but again he heard the voice calling him. The boy returned to Eli and said:

"Here am I; for thou didst call me."

But the priest replied: "I called not, my son; lie down again."

The third time the voice called, and again Samuel ran to Eli. Then Eli perceived that the Lord had called the child, and he said unto him:

"Go, lie down: and it shall be if he call thee, that thou shalt say, 'Speak, Lord, for thy servant heareth.'"

Then Samuel went back to his bed and the Lord stood before him calling "Samuel, Samuel!"

And Samuel replied as Eli had instructed him.

Then the Lord spoke to him, and told him of the punishment that should come upon Eli and his family because of their evil deeds. In the morning when Samuel opened the doors of the house, Eli asked him what the Lord had said unto him. At first the boy was afraid to tell, but Eli urged him and so Samuel told him all the Lord had said.

When Eli heard it he said: "It is the Lord: let him do what seemeth him good."

And Samuel grew, and the Lord was with him, and did let none of his words fall to the ground. And all Israel from Dan to Beer-sheba knew that Samuel was established to be a prophet of the Lord.

III. THE ARK OF GOD IS TAKEN FROM SHILOH.

The ark of the Lord was a sacred piece of furniture which Moses had been instructed to make for the holiest place in the house of the Lord. It was a wooden chest, lined inside and out with gold, and ornamented with golden figures, and containing, among other sacred things, the covenant, or law, of God given to the children of Israel through Moses. The ark at this time was at Shiloh in the care of the two sons of Eli. When the Philistines had defeated the Israeleites in battle, the Israelites went to Shiloh and brought the ark to the battle field in hopes that it would prove a help to them against their enemies; but the Lord was displeased with Israel and let them again be smitten, the two sons of Eli being among the slain. The ark of God was captured by the Philistines; but it proved a curse to them, because wherever it was taken, destruction and death followed. From city to city it was carried with the same terrible results, until the Philistines were glad to get rid of it, which they did in this way:

A cart was built and the ark was placed upon it, together with presents consisting of "jewels of gold." Then they hitched to the cart two cows that had young calves. The cows, instead of returning to their calves, took the straight road to the land of the Israelites, where the ark was received with much rejoicing.

IV. SAMUEL DELIVERS ISRAEL

For about twenty years after the taking of the ark from Shiloh nothing is heard of Samuel the prophet. The Philistines continued to vex the Israelites. Then Samuel came and told the people that if they would return to the Lord and put away their wickedness, the Lord would deliver them from their enemies.

They listened to the prophet's voice and Samuel prayed to the Lord for his people and offered sacrifice unto God.

And as the Philistines drew near to fight, there came great thunderings which frightened them so that they fled. The Israelites smote them and drove them out of the land. There was now peace for some time. Samuel judged Israel, going from city to city, and returning again to his home, which was in Ramah, where he built an altar unto the Lord.

Samuel was a great prophet because the Lord was with him. He did his duty as a judge and a teacher among the people, though at times this was not very pleasant we may believe. Samuel had two sons; but they were not good men. When he became old he made his sons judges in Israel; but the elders came to Samuel in Ramah and said unto him:

"Behold thou art old and thy sons walk not in thy ways; now make us a king to judge us like all the nations."

This did not please Samuel, but he enquired of the Lord about the matter, and the Lord answered and said:

"Hearken unto the voice of the people in all that they say unto thee; for they have not rejected thee, but they have rejected me, that I should not reign over them."

Samuel was further told to protest solemnly against the people's desire, and to show them the evils of a kingdom; but it was of no use—they would not heed his advice.

How Samuel anointed the new king and the many troubles he had with him is told in another lesson. The prophet lived to be an old man and when he died, all Israel gathered together and lamented and buried him in his house at Ramah.

CHAPTER XIV.

SAUL.

I. SAUL ANOINTED KING.

During the reign of the judges, the children of Israel were often in bondage to the nations surrounding them; so they desired a king to lead them in war against their enemies. Samuel, who was their leader and prophet, gave them warning that a king would oppress them, and take of the best they had to support his court, but the people still said: "Nay; but we will have a king over us."

Saul was the son of Kish, of the tribe of Benjamin. He is described as "a choice young man; from his shoulders and upwards he was higher than any of the people." This young man was out one day searching for some lost animals: but he found them not. In his wanderings he came to a city where the prophet Samuel was to offer sacrifice, and Saul went to the man of God to get information from him.

Now the Lord had revealed to Samuel who should be chosen king of Israel, and when Samuel saw the young man, the Lord said unto the prophet: "Behold, the man whom I spake to thee of! this same shall rule over my people." Samuel took Saul and made him the chief guest at the feast. He also told him privately what the Lord had in store for him. The young man was greatly astonished. He remained with Samuel unto the next day. Then the prophet went out with Saul into the city, and bidding a servant go on ahead, he took a vial of oil and poured it upon his head. Thus was he anointed to be the first king over Israel. He went out to where a company of prophets were. The Spirit of the Lord came upon Saul also and he prophesied. The people were surprised and said: "Is Saul also among the prophets?"

Samuel called the people together, and presented before them Saul to be their king. When they saw him they shouted, "God save the King!" Then Samuel sent the people away, Saul going to his own home.

But Saul was soon to be tested. Jabesh, one of the cities of Israel, was threatened by the Ammonites, and the news was sent to the other cities of the land. The people mourned greatly, but did nothing to help the people of Jabesh. The new king, hearing the cries of distress, asked what was the matter. "And the Spirit of the Lord came upon Saul when he heard these tidings, and his anger was kindled greatly. And he took a yoke of oxen, and hewed them in pieces, and sent them throughout the coasts of Israel by the hands of messengers, saying, Whosoever cometh not forth after Saul and after Samuel, so shall it be done unto his oxen." This threat had the desired effect. A large army was raised, and with it Saul defeated and scattered the Ammonites.

II. SAUL'S DISOBEDIENCE.

Saul continued to strengthen his armies and to make war upon the enemies of Israel, that they might be free. The Lord prospered His people as long as they served Him, but they often forgot to keep His commandments. The king at times did not listen to the word of the Lord to him, and the results were often disastrous to himself as well as the people.

At one time the Lord sent Samuel to Saul with instructions that the king should take a great army and go against the Amalekites, who were a wicked people with whom Moses and Joshua had had much trouble. "Go now and smite Amalek," was the Lord's command to Saul, "and utterly destroy all that they have, and spare them not.

Saul marched with his army, and after warning all who were not of Amalek to get out from among them, the men of Israel fell upon the wicked nation and destroyed it. But Saul listened to the soldiers, who told him not utterly to destroy all, as the Lord had commanded. He therefore saved Agag, the king, and also the best of the sheep and cattle. When Samuel heard of this, he went to meet Saul, who said unto him: "Blessed be the name of

the Lord: I have performed the command of the Lord." And Samuel said, "What meaneth then this bleating of sheep in mine ears, and the lowing of cattle which I hear?" "We have spared the best of the sheep and the oxen," replied Saul, "to sacrifice unto the Lord thy God. The rest we have utterly destroyed." Then Samuel said: "Saul, stay, and I will tell what the Lord hath said unto me this night." "Say on," replied the king. "When thou wast little in thy own sight, wast thou not made head over the tribes of Israel, and the Lord anointed thee king over Israel?" Samuel reminded him further of the Lord's commands, and his failure to obey them; but Saul excused himself saying that the people had taken of the forbidden things that they might sacrifice unto the Lord in Gilgal. But the prophet answered: "Hath the Lord as great delight in burnt offering and sacrifice as in obeying the voice of the Lord? Behold, to obey is better than sacrifice; and to hearken than the fat of rams. Because thou hast rejected the word of the Lord, he has also rejected thee from being king."

Then Samuel commanded that Agag should be brought, and he slew him with the sword. Though Saul repented of his disobedience, yet Samuel left him and never came to see him again.

III. SAUL AND DAVID.

Saul now began to be greatly troubled in his mind because the Spirit of the Lord had departed from him. His servants advised him to seek out a man who could play the harp before the king, and thus drive away the evil spirit.

A young man by the name of David was recommended, and he was sent for. David pleased the king greatly, though Saul did not then know that he had been anointed by Samuel the prophet, to be king over Israel in his place. David further came to the attention of the king by his great feat in slaying the giant Goliath. After this Saul took him into his household, and gave him a prominent position in the army. Great was the rejoicing of the people when they heard of the victories over the Philistines, and the women sang, "Saul hath slain his thousands and David his ten-thousands." This praise for David made Saul very angry;

and the young man had, at last, to flee from the king, and wander with his own men over the country.

Saul had a son, Jonathan by name, who loved Dávid; and he pleaded with his father for his friend. Saul relented, and David came back; but the king's anger overcame him again, and he tried to kill him. David again fled to the caves and the woods; but Saul's hate did not lessen, and he set out to hunt him down. One day Saul entered a cave where David and his men were hidden. "Now," said David's men, "is the time to kill thy enemy," but David would not. Saul was yet king, and David knew better than to kill him. "The Lord forbid that I should stretch forth my hand against the Lord's anointed," said he; but he cut a piece from the king's garment. Then when Saul came out of the cave, David followed him and showed him the piece of cloth, and he told him what he might have done to the king. Then Saul was sorry and told David that he would not seek his life any more. But the king kept not his word, and again he sought after David. Again Saul fell into David's hands, yet he was not hurt. David came to Saul while he was asleep and took from his side his spear and cruse of water. Then when the king awoke and again understood what David had done in sparing his life, he departed and left him in peace.

IV. THE DEATH OF SAUL.

The Philistines continued to vex Israel, and they gathered their armies together and came to fight. Saul went out to meet them with his soldiers, but the enemy were so many that when Saul saw them he was afraid. He had now no one to counsel with. Samuel was dead, and the Lord had withdrawn from the king, and "answered him not by dream, nor by Urim, nor by prophets." In his straits, therefore, the king went to a witch that lived in Endor, to inquire of her. It was a sin to do this, and Saul knew it, because he had put out of the land all that worked such evil. But now he disguised himself, and went to the witch at night.

When Saul told the woman what he wanted, she was afraid, and thought he was laying a snare for her, she knowing it was

contrary to the law; but Saul reassured her. "Whom shall I bring up to thee?" asked she. "Bring me up Samuel," he said. Then when the woman saw the strange form, she cried with a loud voice. Saul enquired what she saw, and she said: "An old man cometh up; and he is covered with a mantle." The evil spirit deceived the witch, as also Saul, and made them believe that he was the spirit of the prophet Samuel.

Then the woman enquired what should befall Saul, and the spirit repeated many things that Samuel had spoken to Saul regarding his downfall, and that because of his disobedience, his kingdom should be taken from him and given to another. We see that evil spirits can mix much truth with error, in order to deceive. When Saul heard this he fell to the earth, for he was weak. Then the woman made ready some food, and urged him to eat, which after a time he did. Then he went on his way.

The next day the battle came on and the army of Israel was defeated. Saul and his three sons, among whom was Jonathan, were slain; and when the Philistines found them, they cut off Saul's head and stripped the bodies, and carried them away as trophies of war.

"So Saul died for his transgressions which he had committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to enquire of it; and enquired not of the Lord; therefore he slew him, and turned the kingdom unto David, son of Jesse."

CHAPTER XV.

DAVID KING OF ISRAEL.

The subject of this sketch was a great souled, sympathetic hero—in many respects the most fascinating and chivalrous character in ancient times. He was a warrior-king, who vanquished the enemies of Israel; a wise executive, who united the scattered tribes into a powerful monarchy; a matchless poet who gave to the world the lofty and inspiring Psalms; a saint who, notwithstanding some grievous mistakes, became a “Man after God’s own heart.”

I. DAVID IS ANOINTED KING.

While Saul was yet king, Samuel mourned over the king’s evil deeds, but the Lord said unto him, “Mourn not; I have rejected him from reigning over Israel. Fill thine horn with oil and go to Jesse, the Bethlehemite; for I have provided me a king among his sons.”

Then Samuel took a heifer, and went to Bethlehem and made a sacrifice unto the Lord; and he called Jesse and his sons to the sacrifice.

Jesse’s eldest son passed before the prophet. He was fine appearing, and Samuel thought, Surely this is the man. But the Lord said no. Outward appearances are sometimes deceiving—the Lord looks at the heart.

Then the next son was called, but he was not the right man. So five more were presented to the prophet, all Jesse’s sons; but the prophet said: “The Lord has not chosen these.”

“Are here all thy children?” asked Samuel.

“There remaineth yet the youngest,” replied the father, “and behold he keepeth the sheep.”

“Send and fetch him,” said Samuel, “for we will not sit down till he cometh hither.”

After a time, David, the youngest son, entered. He was a

young man, ruddy, and beautiful of countenance. Then the Lord said unto Samuel: "Arise, anoint him, for this is he!"

Samuel took the horn of oil and anointed him in the midst of his brethren; and the Spirit of the Lord came upon David from that day forward.

II. GOLIATH DEFIES ISRAEL.

The armies of Israel were arrayed on one side of the valley, and the armies of the Philistines on the other. A battle was soon to take place. From the Philistines came out morning and evening a great giant, eight feet and nine inches high, called Goliath of Gath. He defied the men of Israel, shouting to them:

"Choose you a man for me, and let him come down to me. If he be able to fight with me, and to kill me, then will we be your servants; but if I prevail against him, and kill him, then shall ye be our servants and serve us. I defy the armies of Israel this day."

For forty days he repeated this challenge. When they looked at the towering giant, in his coat of mail, with his huge spear and terrible sword, "all the men of Israel fled from him and were sore afraid."

At this time David was quietly herding his father's sheep in the fields of Bethlehem, about fourteen miles away. Three of his brothers were in the army with Saul, fighting the Philistines. Jesse sent for David, and told him to go to his brethren, and find out how they fared. Taking some provisions with him he went to the camp of the Israelites.

As David talked with his brethren he heard the giant come out and defy the whole army of Israel. David enquired of the men around him who this giant was, and what reward was offered to the man who would accept the challenge and fight the Philistine. He was told that the king would give such a man great honor and riches: but David's brothers scolded him for what he did.

But news of David came to Saul, and he sent for him. Then David said unto the king, regarding the Philistine:

"Let no man's heart fail because of him; thy servant will go and fight the Philistine."

"Thou art not able," replied Saul. "Thou art but a youth and he a man of war."

But David answered: "Thy servant kept his father's sheep, and there came a lion and a bear, and took a lamb out of the flock; and I went after him and smote him, and delivered it out of his mouth; and when he arose against me, I caught him by the beard and smote him and slew him—and the Philistine shall be as one of these, seeing that he has defied the armies of the living God!"

Then Saul said to David: "Go, and the Lord be with thee."

III. DAVID AND GOLIATH MEET.

Armor of iron and brass was put upon David to protect him from the blows of the giant, and a sword was given him; but David was not used to these things, and said he could not wear them; so he put them off. This was a critical hour. In the presence of the gazing armies, with the fate of nations resting on his young shoulders, the handsome shepherd youth, went forth to meet the terrible giant.

And he took his staff in his hand, and chose him five smooth stones out of the brook and put them in a shepherd's bag which he had; and his sling was in his hand; and he drew near to the Philistine.

When the haughty giant saw the young man coming towards him unarmed, he scorned and cursed him; and he said unto David:

"Am I a dog that thou comest to me with staves? Come to me and I will give thy flesh to the fowls of the air and the beasts of the field."

Then David replied: "Thou comest to me with a sword and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied. This day will the Lord deliver thee into my hands; and I will smite thee and take thy head from thee; and I will give the carcasses of the Philistines this day unto the fowls of the air and to the wild beasts of the earth; that all the earth may know that there is a God in Israel. And all this assembly shall know that

the Lord saveth not with the sword and spear: for the battle is the Lord's and he will give you into our hands."

The enraged giant rushed toward him, spear in hand. David placed a stone in his sling and running to meet his advancing foe, hurled the stone with such force, and accuracy, that, striking the proud Goliath in the forehead, he brought him on his face to the earth. Then the brave youth, mounting the prostrate form and drawing forth the giant's own sword, severed his head from his body, and carried away the head and the sword as trophies of his victory. When the Philistines saw that their champion was dead they fled from the field in dismay. A triumphant shout arose from the men of Israel, and they pursued their enemies with great slaughter. Thus this modest youth by one deed of heroism, one act of faith in God, lifted Israel from despair and vindicated the honor of Jehovah.

IV. DAVID AND JONATHAN.

David's fame now went throughout all Israel. Saul took him to live at the king's court, and he was placed in command of important positions in the army. Saul's son Jonathan was greatly pleased with David, insomuch that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul. And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow and to his girdle.

In all the trouble which came upon David because of the king's hatred for him, Jonathan was always his friend. As has been told in the story of Saul, the king became jealous of the young man because he behaved himself wisely, and he was held in great favor with the people. Saul had given his daughter Michal to David for a wife. He was a part of the king's household, but was in constant danger of his life, until at last he had to flee from his wife and the king.

When Saul saw that Jonathan protected David, he was very angry.

"As long as the son of Jesse liveth upon the ground," said Saul, "thou shalt not be established, nor thy kingdom. Wherefore, now send and fetch him unto me for he shall surely die."

But Jonathan answered: "Wherefore shall he be slain? what hath he done?"

At this Saul became so angry that he cast a javelin at Jonathan to smite him; but Jonathan escaped and went to David. And they kissed each other, and wept one with another; and Jonathan said to David, "Go in peace—the Lord be between me and thee, and between my children and thy children forever."

At another time Jonathan went to David in the woods where he was living; and Jonathan said unto him:

"Fear not; for the hand of Saul my father shall not find thee; and thou shalt be king over Israel, and I shall be next unto thee; and that also Saul, my father, knoweth."

And the two made a covenant before the Lord; and David abode in the wood and Jonathan went to his house.

CHAPTER XVI.

DAVID. *Continued.*

V. DAVID HEARS OF THE DEATH OF SAUL AND JONATHAN.

David continued to be a wanderer in the land, not daring to stay long in one place for fear of the king. He gathered around him a band of men who became valiant warriors, but they could not stand against the army of Saul, so they moved from place to place, making war upon some of the neighboring tribes and making friends with others. He even went to the land of the Philistines, where he and his followers were given a town in which to live.

News of the great battle in which Saul and his sons had been slain was brought to David while he was at Ziklag. A young man came from the camp of Saul, bringing the king's crown and bracelet to David. The young man told David that he had found the king sorely wounded, and on his request he had put him out of his misery by killing him. On hearing this David rent his clothes, as did all the men that were with him; and they mourned and wept and fasted until the even for Saul and for Jonathan, and for the people of Israel.

The young man was then taken and put to death because he had slain the king whom the Lord had anointed; and David lamented over Saul and over his friend Jonathan, saying:

"The beauty of Israel is slain: how are the mighty fallen! I am distressed for thee, my brother Jonathan; very pleasant hast thou been to me: thy love to me was wonderful, passing the love of women."

VI. DAVID IS MADE KING.

After Saul's death, one of his sons was made king by Abner, the captain of Saul's army; but the Lord had chosen David to be king, and it was time that this calling should be fulfilled. By direction of the Lord David went into one of the cities of Judah,

Hebron by name, and there he was anointed king over the house of Judah.

Now there was a long war between the house of Saul and the house of David; but David waxed stronger and stronger, and the house of Saul became weaker and weaker. Abner and Joab, who were leaders in Saul's and in David's armies, with their men had many fierce fights. In one of these fights Joab's brother was slain by Abner. After a time Abner quarreled with the son of Saul, and he visited David, who treated him kindly. Abner was afterwards treacherously slain by Joab. When David heard of this he was grieved and said:

"I and my kingdom are guiltless before the Lord forever from the blood of Abner; let it rest on Joab and all his father's house."

The son of Saul, who was trying to retain the kingdom, was then slain. Two men, who were captains in the army, killed him and brought his head to David, thinking to get a great reward; but David punished them as he had done the man who had killed Saul, the king.

Then all the tribes of Israel came to David in Hebron and asked him to be their king: and King David made a league with them in Hebron before the Lord; and they anointed David king over all Israel.

Then David went up against the city of Jerusalem, wherein dwelt the Jebusites; and he took the city, and moved into it, and dwelt there. The king built on to the place, and called it the city of David. And David went on and grew great, and the Lord was with him; and Hiram, king of Tyre, sent messengers to David, and cedar trees, and carpenters, and masons; and they built David a house. And David perceived that the Lord had established him over Israel, and that he had exalted his kingdom for his people Israel's sake.

VII. THE REBELLION OF ABSALOM.

David continued to prosper at Jerusalem. He conquered the enemies of Israel in the lands round about, and made them subject to him, which made the kingdom of Israel a most powerful one.

But amid all this greatness, and all these blessings, David fell into a grievous sin. He took another man's wife unto himself and had the man killed in battle. David was severely upbraided for this sin by the Prophet Nathan, and was told that much trouble would come to him and his house because of it.

Absalom was one of the sons of David whom he loved very much. In all Israel there was none so much praised as he for his beauty. Absalom planned to be made king instead of his father. He was a cunning man, and he won the hearts of many of the men of Israel by his fair speeches.

When David heard what Absalom was doing, he feared for his life and the fate of the city; so he gathered his people together and fled from Jerusalem into the wilderness, even across the river Jordan. David was in great sorrow and the people mourned with him.

Absalom followed with his army. David formed his men in battle array, and would have gone out himself to the fight, but his men would not let him. So he stood by the gate, and as the captains passed out, he pleaded with them that they would treat his son Absalom gently.

The battle, which was a fierce one, took place in a wood. David's men were victorious. Absalom rode on a mule, and as he was passing under the boughs of a great oak, his thick hair caught in the branch. The mule went on, and Absalom was left hanging in the tree. Soon Joab and his men came up and Absalom was slain.

When David heard the news he was much moved. He went up to the chamber over the gate and wept: and as he went he said:

"O my son Absalom, my son, my son, Absalom! Would God that I had died for thee, O Absalom, my son, my son!"

If the fair-haired Absalom could have been restored to life just long enough to have witnessed the anguish of his great sire, how sharper than the fatal arrow that pierced his heart would have been the pangs of his remorse!

Thus the lion-hearted king, who had faced without fear ravenous beasts; who had endured banishment and desolation without complaint, and who had never been humiliated by friend

nor foe, was completely overcome and wept before all Israel, on learning the death of the ambitious and ungrateful Absalom.

VIII. PREPARATIONS FOR BUILDING THE TEMPLE.

After Absalom's defeat and death, David went back to Jerusalem. There was much strife and confusion among the people for a time. The men of Israel and the men of Judah quarreled, and one Sheba, a Benjamite, tried to divide the kingdom from David. Later, another son of David, Adonijah by name, tried to make himself king. He had many follow after him; but David, hearing of Adonijah's doings, had Solomon, another of his sons, anointed king over Israel.

Much of the time of David's last days was occupied in preparations for building the temple of the Lord at Jerusalem. He dwelt in a house of cedar, but the ark of God was in a tent sheltered by curtains. This, David thought, was not right. So he had it in his heart to build a temple to the Lord, wherein the ark might rest; but the Lord forbade him, saying, "Thou shalt not build an house for my name, because thou hast been a man of war and hast shed blood."

CHAPTER XVII.

SOLOMON.

I. "THE WISEST OF MEN."

Nearly three thousand years ago there lived, in Palestine, a king whose fame has reached to our own times. When he was a young man and had not been on his throne very long, two women came to him with a dispute which they wanted him to settle. One of them said: Oh my lord, I and this woman dwell in one house. Each of us had a little boy. In the night, while we were in the house alone, this woman's child died; and she arose at midnight and took my son from beside me while I slept, laying it in her bosom and the dead child in my bosom: When I arose in the morning to feed the child, behold it was dead; but when I had considered it, it was not my son that was dead."

The other woman replied: "Nay; but the living is my son, and the dead is thine." And the first said again: "No; but the dead is thy son, and the living is mine." Thus they disputed before the king.

"Bring me a sword," said the king to his servants. And they brought him a sword. "Now," continued he, "divide this living child in two, and give half to one woman and half to the other."

Then spoke the woman whose child it was, "O my lord, give her the living child, and in no wise slay it." But the other said, "Let it be neither mine nor thine, but divide it."

The king answered, "Give her the living child," pointing to the woman who had pleaded not to destroy its life, "and in no wise slay it: she is the mother thereof."

This wise king was Solomon, the son of the king who in the last chapter was called the "friend of God." The fame of this wise judgment and other wise things that this man did and said went throughout all the land.

Solomon must have been naturally wise; for when the Lord

had asked him what gift he wanted, he had answered, "Give thy servant an understanding heart to judge thy people, that I may discern between good and bad." This so pleased the Lord that He said to the king: "Because thou hast desired this thing, and not asked for thyself long life, neither riches, nor the destruction of thine enemies; behold, I have done according to thy words. I will make thee wiser than any that ever was before thee, and there shall not be any among the kings like unto thee." "And so God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea-shore." His wisdom excelled the wisdom of all the children of the East, which was then the greatest country in the world.

II. THE TEMPLE OF GOD.

You will remember, from what was said in the last chapter, that David was forbidden to build the temple because his hands were stained with blood; for David was a man of war. But he nevertheless collected much of the material of which this sacred house was to be built. It was Solomon, therefore, that was to build the temple, for he was a man of peace.

And a magnificent building it was! This temple is memorable, not for its size, but for its immense cost, its grandeur and for the sacred purposes to which it was devoted. It was only ninety feet long, thirty feet broad, and forty-five high. Huge blocks of stone taken from the twin hills near by, were put into its foundations and walls. The wood used on the inside was the finest cedar and cypress, brought from a distant nation ruled by Hiram. Large pillars supported the porches, and on the top of these pillars was the finest "lilly work." Gold was used in the most lavish profusion, from the decorations on the wood that lined the inside walls to the covering of the twelve oxen that supported the font of baptism. Figures of various animals were carved of wood, of brass, and of gold. The floor of the Holy of Holies, a sacred place into which only the priests might enter, was overlaid with pure gold. During the thirteen years that this temple was building no sounds of the mason or carpenter were heard on the sacred hill, the material having been fully prepared at a distance.

Then came the dedication and the feast which lasted many days. Vast preparations were made for an occasion so important. All the elders of the Jews were called together, as also were the heads of the twelve tribes. The people gathered in great throngs from every part of the land. Amid the glory of God in the temple Solomon himself offered the dedicatory prayer, at the conclusion of which fire came down from heaven and consumed the offerings on the altar. Afterwards twenty-two thousand oxen and one hundred and twenty thousand sheep were sacrificed. On this occasion the Lord told Solomon that He had heard the prayer and had hallowed the house and put his name upon it. No wonder, then, that the Jews looked on this temple with so much awe and kept in mind so long the thoughts of these exercises.

This house stood for about four hundred years, when it was destroyed by Nebuchadnezzar, who took the Jews captive to Babylon. It was, however, rebuilt afterwards, but again torn down about sixty years after Christ; so that today not a trace of this ancient splendor appears.

III. "SOLOMON IN ALL HIS GLORY."

The reign of Solomon was the grandest and most prosperous of all in the long history of the chosen people. "Our sons," declares the Psalm, "are grown up in their youth like stately plants; our daughters are like polished corner pillars, the ornaments of a palace; our garners are full, giving forth all manner of store: our sheep bring forth thousands and ten thousands in our fields; there is no breach of our walls by a foe; no sallying out in defense; no battle cry in our streets. Happy is the people whose lot is such; happy is the people of whom Jehovah is God." This was indeed a period of high glory.

All the nations, far and near, had heard of this wise king and the prosperous and happy people over whom he was ruler. When the queen of Sheba, in a distant country, heard of the fame of Solomon concerning the name of the Lord, she came to prove him with hard questions. She came to Jerusalem with a very great train, with camels that bore spices, and very much gold and precious stones. And when she was come to Solomon, she told him all that was in her heart. The result of this visit we may

infer from this exclamation of the queen: "It was a true report that I heard in my own land of thy acts and of thy wisdom, though I believed it not. But thy wisdom and thy prosperity exceedeth the fame which I heard. Nay, not one half of thy greatness and thy wisdom was told me."

It was during this period that many of those beautiful psalms were written, as well as the proverbs which dignify the Bible and the Jewish nation above all others for its wisdom and literature. Some of these proverbs may be found at the close of this chapter.

IV. SOLOMON'S LAST DAYS.

But this condition of things was not always to continue so. The Lord had told Solomon that if he served Him all his days, his kingdom should be established forever. But as the king grew older, he left the ways of the Lord. Wise as he was, he sinned, and his glory departed from him. He married women from the heathen nations around him, and he displeased the Lord. Especially did he do wrong in marrying the daughter of Pharaoh, king of Egypt. Accordingly Solomon had not been dead many years when his kingdom was divided, part of it—the ten tribes—being taken out of Palestine and lost to the eyes of the world in the "land of the north."

V. SOME OF THE WISE SAYINGS OF KING SOLOMON.

The fear of the Lord is the beginning of wisdom.

In all that thou doest acknowledge him, and he will direct thy paths.

My son, hear the instructions of thy father, and forsake not the law of thy mother.

Poverty and shame shall be to him that refuseth instructions.

He that walketh with wise men shall be wise; but a companion of fools shall be destroyed.

A good name is rather to be chosen than great riches.

He that speaketh lies shall perish.

He that is slow to anger is better than the mighty and he that ruleth his spirit, than he that taketh a city.

A soft answer turneth away wrath; but grievous words stir up anger.

Look not thou upon the wine when it is red: at last it biteth like a serpent and stingeth like an adder.

The drunkard and the glutton shall come to poverty.

The wicked flee when no man pursueth; but the righteous are as bold as a lion.

Remember thy Creator in the days of thy youth.

Fear God, and keep his commandments; for God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.

CHAPTER XVIII.

NEPHI.

Nephi is undoubtedly the most prominent figure in the Book of Mormon. And no life among the men of God is more inspiring and elevating. He has shown us how much a man may do, by faith and humility, to uplift himself and his fellow-men, and how near one can, in mortality, approach the Lord. His character seems altogether without blemish.

I. A COLONY LED TO AMERICA.

This great prophet was born at Jerusalem, in Palestine, about six hundred years before the birth of our Savior. His father's name was Lehi; his mother's, Sariah. Besides himself, there were three boys in the family—Laman, Lemuel, and Sam, Nephi being the youngest. Living in the chief city of the Jews, he was educated in all the learning of his people, and by the time he left his early home, was familiar with all their customs and life. In his fifteenth year, we are told, he was really a man in growth.

His father Lehi was one of the prophets whom the Lord sent about this time to warn the Jews of the destruction of their city and of their captivity to the king of Babylon. He had seen these things in dreams and visions. The Lord told him, when the Jews would not receive his testimony, to take his family into the wilderness, from which place He would lead them to a promised land. Nephi, upon enquiring of the Lord, learned the truth of his father's words.

So Lehi and his family left their wealth and their home in Jerusalem, and journeyed in the wilderness. Some time afterwards they were joined by a man named Zoram and another named Ishmael with his wife, five daughters, and two sons with their wives. The company therefore numbered at least eighteen persons. After traveling in the wilderness for about eight years, they encamped on the shores of the Indian ocean. Here, under the direction of the Lord, they built a ship, and crossed the sea, landing

somewhere in South America. They brought with them a great many seeds, which they planted in their new home.

While they were journeying in the wilderness and voyaging across the ocean, Laman and Lemuel and the two sons of Ishmael with their wives manifested a spirit of rebellion against the teachings of Lehi and Nephi. Hence, the company had not been in the promised land many years till there was a division, one being led by Laman; the other by Nephi. The former were called Lamanites; the latter, Nephites. Afterwards for their wickedness in rejecting the Lord, the Lamanites were cursed with a skin of darkness. This is how it is that the Indians have dark skins. Nephi and his company went to a place which they named the "land of Nephi."

II. A MAN OF COURAGE.

Whenever Nephi was convinced that a certain course was right, nothing in the world or under it could make him turn back. So it was when the Lord commanded him to do anything; he never failed to do it.

Once while Lehi and his family were encamped in the wilderness, shortly after they had left Jerusalem, the Lord told Lehi to send back to the city for certain "brass plates." These plates contained the genealogy of the family and also most of the writings which we now have in the Old Testament. Laman and Lemuel complained. They said that it was impossible for them to do it. And so it was for them, they had so little faith. But Nephi said: "I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way that they may accomplish the thing which he commandeth them."

The four boys went to the city. On reaching the outer walls they cast lots to see who should go to Laban, the man who kept these plates. The lot fell upon Laman, who went into the city. Laman returned very much frightened, for Laban had called him a robber and had thrust him out. He therefore counselled a return to their father. But Nephi was not so easily discouraged. He proposed that they get their father's riches, and offer them to Laban in exchange for the plates. This they did; but their wicked kinsman sent his servants to kill them. So they fled, leaving their precious things. Still the young Nephi was not discouraged,

and advised another trial. For this he was whipped by his brothers, Laman and Lemuel, and was released only after an angel had chided them for their cruelty and unbelief.

Leaving his brothers outside the walls, Nephi went at night into the city, led by the Spirit and not knowing beforehand the things that he should do. On reaching the house of Laban, he saw a man lying on the door steps who proved to be Laban in a drunken stupor, and dressed in full uniform with a sword attached. The Spirit told Nephi to kill Laban. But he hesitated. Twice more was the command given. "The Lord," said the Spirit, "slayeth the wicked to bring forth his righteous purposes. It is better that one man should perish, than that a nation should dwindle and perish in unbelief." So Nephi, drawing Laban's sword, smote off the head of the drunken man. Then putting on Laban's garments, Nephi went into the house, commanded Zoram, Laban's servant, to get the plates and follow him without the walls where his brothers waited. This Zoram did, afterwards going with the young man to Lehi's camp.

On another occasion, while the company was encamped in the wilderness by the ocean, the Lord commanded Nephi to build a ship to cross the mighty waters. Now, Nephi had never perhaps even seen a ship while it was building. Nevertheless, this was the word of the Lord. His brothers, when he told them his purpose, laughed at him. "Our brother," they said, "is a fool, and thinks he can build a ship big and strong enough to carry us over these dangerous waters." And otherwise did they try to make light of him. But Nephi, though younger, severely reprimanded them for their unbelief in the face of all that they had seen of God's power. "If the Lord should command me," exclaimed this courageous young man, "to say unto this water," pointing to the ocean, "Be thou earth, it should be done." Nephi's words so enraged his brothers that they were about to throw him into the sea. But he was so full of the Holy Spirit that they dared not touch him, "lest they should wither."

III. A MAN OF RESOURCES.

Besides this, Nephi was a man of the most wonderful resources. Under the influence of the Spirit, he had become so re-

markable at providing whatever was needed, that it very soon came about that his brothers, though older than he, and two of them hating him, looked to him whenever the company was in need.

While traveling in the wilderness he had the misfortune to break his bow, an excellent weapon made of the finest steel. As the company at this particular time depended for food almost entirely on what game the boys could kill, and as the bows of the others had lost their springs, this incident threatened to deprive every one of the means of getting food. As usual the older boys broke out into bitter reproaches of Nephi; as if he were to blame. Nephi, however, was equal to the occasion; for he made bows of wood. We have already seen how, under the influence of inspiration, he was able to construct a ship, the workmanship of which, when finished, the unbelieving brothers were compelled to admire. When, after reaching the "promised land," it became necessary for the Nephites to defend themselves against the attacks of the Lamanites, Nephi made swords for his people after the pattern of the sword of Laban. No doubt it was he who designed the armor which his descendants used in their battles with the Lamanites. Then, too, he made plates of ore on which he engraved the record of his father and of the people whom he led.

So it was throughout his long and wonderful life. His mind was of the most inventive turn. He taught his people how to plant and to reap; how to build houses and temples; how to organize themselves both for their protection and for their better government; how to weave fabrics, both coarse and "fine-twined;" in short, how to do everything that was necessary to their growth, temporal and spiritual. He seems to have been a man who could turn his hand to whatever was needed, and who never complained at any task set before him.

IV. A MAN OF FAITH AND RIGHTEOUSNESS.

And what faith and goodness had this great prophet! From his earliest years he was religious. When told that his father had received instructions to take his family away from Jerusalem, Nephi enquired of the Lord for himself. And during his entire

life he lived very near the Lord. Visions of glory were given this man, such as few have ever beheld. In these visions he saw the future world in a way that reminds us of Enoch. He saw the destruction of the Jewish city and the captivity of the people. He looked upon the days of Christ. "I beheld," he says, "the virgin again, bearing a child in her arms." This was Jesus. He saw the Lord go down into the river Jordan to be baptized of John; saw him teaching the people, and beheld the Son of God stretched upon the cross. Twelve others followed Jesus in his ministry. He saw the apostasy, when men left the truth. He witnessed the growth of his own nation, the wars between the Nephites and the Lamanites, and the destruction of his own people. Then followed a period of hundreds of years, during which the savage Indians roamed over the forests of America unmolested. He witnessed next that great navigator, Columbus, sailing over the ocean to find the New World, and following him the Pilgrims and other "gentiles" to seek homes in the Indian land. He saw, too, that they had a book with them, "which proceeded out of the mouth of a Jew." Can you tell the name of that book? He looked, finally, and saw the Lamanites receive the gospel and become "a white and delightsome people."

He tells us, also, that he saw the Spirit of the Lord, and beheld that man surely was made in the image of God. This was a vision like the one that the Brother of Jared had.

Such was the life of Nephi, the man who did more for the spiritual and earthly welfare of his people than almost any one of whom we have any record. It was a life, surely, of great beauty and loveliness. Such a life,—and not those of men who have spent their days in war and bloodshed, in destroying the race,—such a life should be admired and imitated.

CHAPTER I.

ADAM.

REFERENCES:

Gen., Chs. 1—4 inclusive.

Pearl of Great Price, pp. 8—20.

Doc. & Cov., Sec. 107: 53—56.

QUESTIONS:

1. How many periods were occupied in the creation?
2. Give in their order the steps of creation.
3. Show that the steps of creation were natural and progressive.
4. What was the crowning work of creation?
5. What does the word "Sabbath" mean?
6. How should the Sabbath Day be observed?
7. Who were the first to people the earth?
8. How does man compare with the other objects of creation?
9. Why was man given dominion over all the other creations upon the earth?
10. Where were Adam and Eve placed?
11. They were forbidden to partake of the fruit of which tree?
12. Who tempted Eve to partake of the forbidden fruit?
13. Was Adam deceived?
14. What change came upon the earth after the fall of Adam?
15. What was the result of the fall to us?
16. Show that the fall was not a mistake.
17. What religious act did Adam perform after he was driven from the garden?
18. Prove from Adam's reply to the angel that Adam possessed great faith.
19. How was Adam baptized?

20. Relate the circumstance of the first murder.
21. What kind of spirit did Cain show in his answer to the Lord?
22. What was the result of Cain's wickedness?
23. Relate the account of Adam blessing his children.
24. Where was this?
25. How did the Lord show his approval of this meeting?
26. How old was Adam when he died?

SUGGESTIONS:

The teacher should exercise great care here not to go beyond the statements of this lesson; for the creation and fall of man is the most mysterious subject treated in the course. The best discussion of it is that found in the Pearl of Great Price. Emphasis should be placed on the dignity and power given to man, and how these ought to be kept sight of in our daily lives so as not to degrade the beauties and forces of body and mind below the beasts of the field. We say again, therefore, avoid discussing the mysteries.

CHAPTER II.

ENOCK.

REFERENCES:

- Pearl of Great Price, pp. 26—45.
 Gen., Ch. 5: 17—19.
 Jude 1: 14.
 Heb. 11: 5.

QUESTIONS:

1. Compare the homes of the people in the time of Enoch with the homes of today.
2. In what respect were these people extreme?
3. What great prophet appeared among the people at that time?
4. What did the people say concerning him?

5. In what respect did Enoch differ from the people of his time?

6. What did the Lord say to Enoch?

7. Prove from Enoch's reply that he was a man of humility?

8. What promise did the Lord make to him?

9. Why did people come to hear him in great multitudes?

10. How did the people receive his message?

11. How was the power conferred upon Enoch manifested?

12. Show that the promise of the Lord to Enoch was fulfilled.

13. What is a seer?

14. Relate the great vision shown to Enoch.

15. What will prevail in the last days according to Enoch's vision?

16. Why was the Lord weeping?

17. Show that to sin wilfully is foolish and self-destructive.

18. What does the word Zion mean?

19. What is the meaning of the expression: "they had all things in common?"

20. What became of the city of Enoch?

21. How were the people punished who disobeyed Enoch's warning?

22. Compare the results of righteousness with the results of wickedness as shown in the history of this people.

23. When was the city of Enoch to return to the earth?

24. Prove from this lesson that the Lord respects true humility.

SUGGESTIONS:

The life of Enoch affords a good example of a humble man becoming great through obedience to the Lord. In many respects the great prophet Wilford Woodruff resembled Enoch; both were great in their integrity, simplicity and faith.

If time permits, the law of consecration and stewardship might profitably be discussed in connection with this lesson.

The central thought in the lesson is the salvation of the people of Enoch through their righteousness.

CHAPTER III.

NOAH.

REFERENCES:

Gen., Chs. 6—9 inclusive.

Heb. 11: 7.

QUESTIONS:

1. What was the condition of the people before the flood?
2. What evidence have we that wickedness was almost universal?
3. Why may Noah be considered a man of great courage?
4. Of what advantage to Noah was his righteousness?
5. What opportunity was given the people to be saved?
6. Show the goodness of the Lord in this respect.
7. How was Noah's message received by the people?
8. What was the condition of the people when Noah went into the ark?
9. What was taken into the ark?
10. Describe the condition of the people when the flood began.
11. How long did the storm continue?
12. In what country was the ark built?
13. Where did the ark finally rest?
14. What is the dove and olive twig the emblem of?
15. How did Noah and his family show their gratitude for the preservation of their lives?
16. From which one of Noah's sons do the negroes descend?
17. Show the fulfillment of the curse pronounced upon Canaan in the history of the negro race.
18. Why did Noah curse Canaan?
19. Compare the conditions generally of the children of Shem and Japheth with the children of Ham.
20. Prove that Noah was a man of great faith.
21. Prove that Noah was a man of great courage.

SUGGESTIONS:

The class leader might with good effect dwell upon the courage that Noah must have had to withstand the world, and

might appeal to the experience of the young men themselves to prove this. For it is easy enough to do right when we are applauded for it; but hard to perform a duty when our friends laugh at us for doing it.

The consequence of disobedience to parents might also receive emphasis when the class discusses the curse pronounced upon Canaan. If the question of Noah's drinking wine comes up, it might be stated that in all probability Noah did not know the intoxicating effects of wine. Moreover, this was not a case of criminal drunkenness such as we frequently meet with in these days.

CHAPTER IV.

MORIANCUMER: THE BROTHER OF JARED.

REFERENCES:

Book of Ether, Chs. 1—6 inclusive.

QUESTIONS:

1. Where did the descendants of Noah settle?
2. What did they attempt to do in the plain of Shinar?
3. What was the object in building the tower?
4. How did the Lord show his displeasure toward them?
5. What can you say concerning the language that was spoken at that time?
6. What does the word "Babel" mean?
7. What became of many of the people living in the plain of Shinar?
8. What great favor was shown to Moriancumer?
9. How did he secure that favor?
10. What two great promises were made to the brother of Jared?
11. How did the company of Jared compare with the people of their time?
12. What reasons are there for believing that the Jaredites built up a greater civilization in America than existed in Egypt or Babylon?

14. Show that these people were led by the direction of the Lord.

15. What did they call their ships?

16. What is the description given in the Book of Mormon of these ships?

17. By what means were they driven across the ocean?

18. How long were they on the water?

19. What was the nature of their voyage?

20. Where are they supposed to have landed?

21. How did they show their gratitude to the Lord for their safe journey?

22. What did the Lord say concerning the people who should inhabit this land?

23. Show the fulfillment of this prophecy in the history of America.

24. What description of Moriancumer is given in the Book of Mormon?

25. What positive proof have we that Moriancumer was pure in heart?

26. Explain how light was provided for the people in the vessels.

27. Show from the vision given to Moriancumer that man is made in the image of the Lord.

28. What did the Lord say concerning the faith of Moriancumer?

30. What people descended from him?

CHAPTER V.

ABRAHAM.

REFERENCES:

Gen., Chs. 12—24 inclusive.

Pearl of Great Price, pp. 25—37 inclusive.

Book of Abraham—Reynolds.

QUESTIONS:

1. Where was Abraham's native home?

2. What was the religious condition of the people at that time.

3. What was the call that came to him?
4. What purpose was there in calling him to a strange land?
5. What reason have we for believing that Abraham was highly esteemed in his father's family?
6. What was the name of the place to which they moved?
7. Relate what occurred there.
8. What was the character of the people inhabiting Canaan?
9. Why did Abraham go to Egypt?
10. What evidence have we that Abraham was a great scholar?
11. Describe the great pyramids.
12. Prove that Abraham was a generous man.
13. Point out the result of Lot's selfishness.
14. What cities were located in the Jordan Valley?
15. Relate the account of Lot's rescue by Abraham.
16. Who entertained him on his return?
17. What important principle was made known at this time?
18. Discuss this principle.

CHAPTER VI.

ABRAHAM.

REFERENCES:

The same as before.

QUESTIONS:

1. Relate the account of the visit of the three personages to Abraham on the plains of Mamre.
2. Show that Abraham was a courteous man.
3. What promise was made to Sarah?
4. Prove that Abraham was a very kind-hearted man.
5. Show from Lot's experience that selfishness does not pay.
6. What became of Sodom and Gomorrah?
7. Relate the account of Abraham's greatest trial.
8. Why was this such a great trial?

9. What promise was made to Abraham after he had proved his faith?

10. Explain the statement, "In thy seed shall all the nations of the earth be blessed."

11. Where was Sarah buried?

12. Give two examples of Abraham's generosity.

13. Point out as many examples of Abraham's obedience as you can.

14. How old was he when he died?

15. Where was he buried?

SUGGESTIONS:

The teacher will find some helpful information concerning the relation of Abraham to the pyramids in the little pamphlet called "The Book of Abraham," by Elder George Reynolds. Here the author proves that Abraham must have assisted in planning these great works.

CHAPTER VII.

ISAAC AND JACOB.

REFERENCES:

Gen., Chs. 24—32.

QUESTIONS:

1. Where was Isaac raised?

2. Why did Abraham send to his kinfolks for a wife for Isaac?

3. Who was Eliezer?

4. When Eliezer was in doubt whom to choose, what did he do?

5. What was the sign by which he could tell the one to choose?

6. What relation was Rebecca to Abraham?

7. How was Eliezer received by Bethuel, Rebecca's father?

8. What did Eliezer say about Abraham?

9. What kind of man was Isaac?
10. Name the sons of Rebecca.
11. Compare their characters.
12. What is the birth-right?
13. How did Jacob obtain the birth-right?
14. What reason had Rebecca for directing Jacob to secure his father's first blessing?
15. Repeat the blessing given to Jacob.
16. Why did Jacob leave home?
17. Where did he go?
18. Relate Jacob's dream.
19. What promise was conferred on Jacob that was made to Abraham?
20. What did Jacob say when he awoke?
21. Who was Laban?
22. How long was Jacob in Haran?
23. What was his occupation?
24. What reason have we for thinking that Jacob was a wise manager?
25. What important event in Jacob's life took place on his way to Canaan?
26. What does "Israel" mean?
27. Tell about the meeting of Jacob and Esau.
28. How many sons had Jacob?
29. Name them.
30. Name Rachel's sons.

CHAPTER VIII.

JOSEPH.

REFERENCES:

Gen., Chs. 37—47 inclusive.

QUESTIONS:

1. How did Jacob show his love for Joseph?
2. Why did Joseph's brothers dislike him?

3. Give the substance of Joseph's dreams?
4. What was the meaning of these dreams?
5. What did Joseph's brothers say when they saw him coming?
6. Which one of his brothers befriended him?
7. How did they deceive Joseph's father?
8. How did Joseph get to Egypt?
9. Who bought him after he reached Egypt?
10. Why was Joseph so successful?
11. What was Joseph's position in Potiphar's house?
12. Who had him cast into prison?
13. How long was Joseph in prison?
14. What position did he occupy while he was in prison?
15. Give the Butler's dream and its fulfillment.
16. What occasion brought Joseph to the notice of Pharaoh?
17. Relate Pharaoh's dream.
18. What was Joseph's interpretation of it?
19. What did Joseph suggest to Pharaoh?
20. By what power did Joseph interpret his dream?
21. How did Pharaoh reward him?
22. How old was Joseph when he was made prime minister of Egypt?
23. During the seven years that followed what was done with the grain?

CHAPTER IX.

JOSEPH.

REFERENCES:

The same as above.

QUESTIONS:

1. Show the fulfillment of Joseph's dream?
2. How did Joseph speak to his brothers?
3. What was their answer when he called them spies?

4. What plan did Joseph adopt to get to see Benjamin?
5. Which one of them was bound?
6. Relate the conversation between Joseph's brothers when they were in his presence.
7. Why did they not know that Joseph could understand them?
8. What surprised them when they opened their sacks?
9. How did Jacob feel when his sons would not depart without Benjamin?
10. Which one of the boys was responsible for the return of Benjamin?
11. Besides the necessary money, what did they take to Egypt?
12. How were they received by Joseph this time?
13. How did they feel when they went to dine with Joseph?
14. When Joseph saw Benjamin, what effect did it have on him?
15. What plan did Joseph adopt to secure the return of Benjamin?
16. What did Judah say to Joseph concerning Benjamin?
17. How did Joseph explain why his brothers sold him?
19. How did they convince Jacob that Joseph was still alive?
20. Repeat Jacob's words on learning this fact.
21. How were they received in Egypt?
22. Where was Jacob buried?
23. How old was Joseph when he died?
24. What instructions did Joseph leave concerning his bones?

CHAPTER X.

MOSES.

REFERENCES:

Ex., Chs. 2—40; Num., Chs. 7—36; Deut., Chs. 1—34.

QUESTIONS:

1. Why were the Egyptians afraid of the Israelites?
2. How did they show their hatred toward them?
3. Tell the story of the rescue of Moses.
4. What does the word "Moses" mean?

5. What reason have we for believing that Moses was highly educated?

6. What does Josephus say concerning him?

7. What was the manner of worship among the Egyptians?

8. How did Moses differ from them in his worship?

9. What does this show concerning the character of Moses?

10. Relate the circumstance of Moses' slaying the Egyptian.

11. Why was this a critical period in his life?

12. Describe the land into which Moses fled.

13. Compare Midian with Egypt.

14. Of what advantage to Moses was his knowledge of the land of Midian?

15. Who appeared unto Moses in Mount Horeb?

16. Relate the circumstance of the Lord appearing unto Moses in the burning bush.

17. What message did he give to Moses at this time?

18. Show that Moses was a humble man.

19. What was given Moses to show that he had been divinely called?

20. Why was Aaron called to go with Moses?

21. How did the children of Israel receive them?

22. What request did Moses and Aaron make of the king?

23. What was the king's reply?

24. How did the king treat the Israelites after Moses' visit?

25. Name some of the plagues sent upon the Egyptians.

26. Give an account of the last calamity sent upon the Egyptians.

27. Show the result of obedience to the Lord's command on this occasion.

28. What did Pharaoh do after the first born in Egypt were slain?

29. How old was Moses at this time?

SUGGESTIONS:

The fact that Moses grew to manhood under the seductive influences of wealth and idolatry and still remained true to the faith of his fathers, is a point that might with profit be enlarged upon in a class of boys somewhat mature. A map showing the sojourn and wanderings of Israel in the wilderness, will greatly simplify

the lessons on Moses and Joshua. Any Bible Atlas will contain such a map.

CHAPTER XI.

MOSES.

REFERENCES:

Same as chapter X.

QUESTIONS:

1. Which part of Egypt did the children of Israel inhabit?
2. How many were there when they left?
3. Why did they take Joseph's bones and bury them in Canaan?
4. Relate the account of Israel crossing the Red Sea.
5. How do you justify the destruction of the Egyptians?
6. By what means was the presence of the Lord shown to the children of Israel in their journey?
7. How was the water of Marah made sweet?
8. Name two other miracles that were performed in their behalf about this time.
9. Who visited Moses at Horeb?
10. What reason have we for believing that Jethro was a wise man?
11. What important camping place was reached after three months' journey?
12. How long did the Israelites stay there?
13. Relate some great manifestations that were given on Mount Sinai.
14. What did the Lord say to the children of Israel at this time?
15. Under what circumstances did Moses receive the Ten Commandments?
16. Why were the children of Israel afraid to speak with the Lord?
17. How long was Moses in the mountain?
18. What transpired during his absence?
19. Why was this such a grievous sin?

20. What did the Lord say to Moses concerning the people?
21. Show from this circumstance that Moses was a great and unselfish man.
22. What did Moses do when he saw them worshipping idols?
23. How can you justify Moses in having the three thousand slain?
24. After Moses had punished the people, what did he say to the Lord?
25. When Moses returned from the mountain the second time, what was there unusual in his appearance?
26. What did Moses do when the people mourned for flesh and complained to him?
27. What change was made in the government?
28. Explain Moses' reply, "Would to God that all the Lord's people were prophets."
29. What mistake did Miriam and Aaron make?
30. What was Moses' official relation to the other elders who had the gift of prophecy?
31. Give an account of the party sent to explore the promised land.
32. In what respect did Caleb and Joshua differ from the others?
33. What was the effect of the discouraging report upon the children of Israel?
34. Which of those living were permitted to go into the promised land?
35. Why were Caleb and Joshua permitted to go and not the others?
36. What preparations did Moses make before he died?

CHAPTER XII.

JOSHUA.

REFERENCES:

Read the entire Book of Joshua.

QUESTIONS:

1. Who was Moses' successor?
2. Name his qualifications as a leader.

3. Why was Joshua better trained to take the lead after Moses' death than any of the others?

4. On what important expedition was Joshua sent?

5. Prove that Joshua was a man of great courage.

6. Show that the Lord loves men of courage.

7. Compare the people under Joshua's leadership with those whom Moses led out of Egypt.

8. Explain why Rahab was saved, when all the people of her city were destroyed.

9. What great miracle was performed at Jordan?

10. How did this affect Joshua in the eyes of the people?

11. Give an account of the capture of Jericho.

12. How was the city of Ai taken?

13. In what way did the people of Gibeon deceive Israel?

14. Why did the five kings go up against Gibeon?

15. In what respects was the battle against the five kings a very remarkable one?

16. How many kings were conquered in Palestine by Joshua?

17. After the land was conquered, what division was made?

18. How do you justify Joshua in giving Caleb the first choice?

19. From the manner in which Joshua did the work assigned him, what kind of man may we infer that he was?

20. What was Joshua's last work?

21. Give a brief account of his last discourse.

22. Prove that the people esteemed Joshua highly.

23. Give an account of his death.

24. Give a number of reasons showing that Joshua was a man of great courage.

25. Compare Joshua and Moses.

CHAPTER XIII.

SAMUEL.

REFERENCES:

1 Samuel, Chs. 1—15.

QUESTIONS:

1. Who were Samuel's father and mother?

2. Where did they go to worship?

3. What did Eli tell Hannah in answer to her prayer?
4. When Samuel was old enough, where did his mother take him?
5. What did Samuel do in the temple?
6. Tell how the Lord called Samuel.
7. What other instance do you know when the Lord appeared to a boy?
8. What did the Lord tell Samuel?
9. How did the people know that Samuel was a prophet?
10. What is meant by the saying "From Dan to Beer-sheba?"
11. What was the ark of God?
12. Tell of its capture by the Philistines.
13. How did Samuel deliver Israel?
14. Tell of Samuel's sons.
15. What was Samuel's work among the people?
16. When the people wanted a king, what did the Lord tell them?

CHAPTER XIV.

SAUL.

REFERENCES:

- I. Samuel, Chs. 9—31 inclusive.

QUESTIONS:

1. Why did the children of Israel desire a king?
2. Who was Saul?
3. Give a description of Saul.
4. Tell of his meeting with Samuel.
5. How did the people receive the new king?
6. How did Saul arouse the people to help Jabesh?
7. What instructions did the Lord give to Saul through Samuel about Amalek?
8. How did Saul carry out these instructions?
9. Give the conversation between Samuel and Saul after the king's return.
10. Quote 1 Samuel, 15—22.

11. What means did Saul take to drive trouble from his mind?
12. How did David come into prominence?
13. Tell of the friendship of David and Jonathan.
14. Why did Saul hate David?
15. What chances had David to take Saul's life?
16. Why did not David kill Saul?
17. Why did Saul go to the witch of Endor?
18. Wherein did he sin in this?
19. Why can we conclude that an evil spirit deceived Saul?
20. What was the result of this visit?
21. Tell of Saul's death.

CHAPTER XV.

DAVID, KING OF ISRAEL.

REFERENCES:

1 Samuel, Chs. 16—18.

QUESTIONS:

1. Where did Jesse live?
2. How many sons had he?
3. For what purpose did Samuel go to Bethlehem?
4. Tell how David was chosen.
5. What effect did Samuel's anointing have on David?
6. Who was Goliath?
7. What was David's errand to the camp of Israel?
8. When he heard the Philistine, what did David say?
9. What did David propose to do?
10. Tell how he killed Goliath.
11. Whom did David rely on for success?
12. What was the result of Goliath's death?
13. Who was Jonathan?
14. How did Jonathan show his love for David?
15. Why did Saul wish to kill David?

16. What did Jonathan say to David about the kingship of Israel?

CHAPTER XVI.

DAVID. KING OF ISRAEL.

REFERENCES:

- 2 Samuel, Chs. 1—18 inclusive.
1 Chron., Chs. 17—22 inclusive.

QUESTIONS:

1. How did David hear of the death of Saul and Jonathan?
2. How did David receive the news?
3. What was done to the messenger?
4. Give a reason for this seemingly cruel treatment.
5. Where was David first made king?
6. Why was he not king over all Israel?
7. How did he later become king over all Israel?
8. How did David prosper as a king?
9. What sin did David do that brought great trouble to him?
10. Who was Absalom?
11. Tell of his rebellion and death.
12. What did Adonijah attempt?
13. Why could not David build the temple?
14. What preparations did he make for the building?
15. What instructions did he give to Solomon?
16. What special talents had David?
17. How long was he king.

CHAPTER XVII.

SOLOMON.

REFERENCES:

- 2 Samuel, Chs. 1—18 inclusive.
1 Chron., Chs. 17—22, inclusive.

QUESTIONS:

1. What kind of young man must Solomon have been?

2. What had David instructed him to do?
3. What was this temple to contain?
4. Whom did Solomon get to help him?
5. Tell of the richness and beauty of the Temple.
6. How long did it take to build it?
7. Who came to the dedication?
8. What happened when the priests were singing?
9. What took place when Solomon had offered his prayer?
10. What did the Lord say unto Solomon?
11. How did Solomon receive his great wisdom?
12. In what things was he learned?
13. Tell of the queen of Sheba's visit.
14. How did Solomon decide the quarrel of the two women
over the child. (1 Kings, Chap. 3, 16—28.)
15. In what other ways was Solomon great?
16. In what did he sin?
17. How long was he king?

CHAPTER XVIII.

NEPHI.

REFERENCES:

Book of Mormon, pp. 1—130.

QUESTIONS:

1. When and where was Nephi born?
2. Give an account of Lehi's family.
3. What advantages did Nephi enjoy in his youth?
4. Why did the family leave the city of Jerusalem?
5. How old was Nephi at this time?
6. What reason have we for believing that Lehi was a
wealthy man?
7. Give a brief account of their journey from Jerusalem to
the land Bountiful.
8. Compare the characters of Laman and Lemuel with that
of Nephi.
9. Repeat the words of Nephi to his brothers when the

complained about going again to the city of Jerusalem for the plates.

10. Give an account of their visit to Jerusalem and their first two attempts to secure the plates.

11. Relate the account of Nephi obtaining the plates.

12. How do you justify Nephi for slaying Laban?

13. Give the words of the Lord to Nephi at this time.

14. Show the faith of Nephi in building a ship.

15. How did Nephi's brothers look upon this attempt?

16. Show by Nephi's answer to them that he was a man of remarkable faith.

17. Besides being a man of great faith, what other characteristic distinguished Nephi?

18. Cite three instances that prove that Nephi was a man of great skill.

19. Point out a resemblance between Nephi and Brigham Young.

20. What evidence have we that Nephi was religious in his early life.

21. What did he see in a vision as recorded in this lesson?

22. Show the result of righteousness in the life of Nephi.

23. Show the result of disobedience on the part of Laman and Lemuel.

24. Show that Nephi was a superior man in several respects.

SUGGESTIONS:

Lehi's travels.—Revelation to Joseph the Seer

The course that Lehi and his company traveled from Jerusalem to the place of their destination.

They traveled nearly in a south, southeast direction until they came to the nineteenth degree of north latitude; then, nearly east to the sea of Arabia, then sailed in a southeast direction, and landed on the continent of South America, in Chili, thirty degrees south latitude. Compendium, p. 289.

YOUNG MEN'S
MUTUAL IMPROVEMENT ASSOCIATIONS

MANUAL

FOR

JUNIOR CLASSES.

1904-1905.

SUBJECT

THE ANCIENT PROPHETS.

(CONTINUED.)

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THE DESERET NEWS,
1904.

PREFATORY NOTES.

This Manual is a continuation of last year's, and the general arrangement is the same. There are twenty lessons in all, twelve from the Old Testament and eight from the Book of Mormon. The notes and questions are gathered in a body and put at the end of the lessons.

In addition to giving the principal facts in the lives of the men discussed here, we have attempted to maintain a continuous thread of historical narrative in the Jewish and Nephite nations respectively. In other words, we have made a background for the characters from the general conditions prevailing at the time they lived. But these historical materials have been crowded into such a small compass that we fear the young men may experience, in a few instances, a little difficulty in getting a clear understanding of some of these lessons. This however, was altogether unavoidable, and the trouble will be easily overcome by thorough preparation on the part of the teacher.

Since the last eight lessons are devoted to characters taken from the Book of Mormon, and since the greater part of this ancient record will be pretty well covered in the study of this part of the Manual, it may not be out of place to call attention to a point which should be kept in mind as the lessons are considered. In the past it has sometimes been the case that our young people have entertained more or less extravagant notions concerning Nephite civilization, colonization, and extent of empire. Such ideas have arisen partly from the fact that the language in which this divine record comes to us is composed of words which in some instances bear larger connotations for us in our highly complex state of society than they would have when applied to the conditions of life that prevailed among the ancient inhabitants of America. An example of this is found in the word "king," which calls up in our minds the accompanying ideas of great wealth, power,

grandeur, and dignity, but which in the various stages of Nephite life and especially in the earlier history of these people, had no such significance. Great care should therefore be taken that our young men do not form higher conceptions of these things than the facts recorded in the book will warrant.

In speaking thus, we would not be understood as wishing to detract from the merits or the authority of these ancient scriptures, nor, least of all, as attempting to lower the estimate in which this record is held by the Latter-day Saints. The Book of Mormon comes to us direct from God. It was revealed to the prophet Joseph, and translated by immediate inspiration. It contains, moreover, great and sublime revelations of the truth, and we cannot over-estimate its importance as a divine revelation. It is not therefore to these phases of the Book of Mormon that we refer, but only to the historical facts, such as the general characteristics of the people, their modes of living, their number, the extent of territory they covered, and the like. It is necessary that we should bring to bear upon these facts a method of interpretation that is perfectly rational. For it can do no good, either to the Book of Mormon or to the people who place such a value upon this ancient record, to magnify the facts recorded upon its pages beyond their proper proportions.

BIOGRAPHICAL SKETCHES:

ANCIENT PROPHETS

(Continued.)

LESSON 1.

ELIJAH.

I. Division of the Kingdom.

The kingdom of Israel reached its zenith during the reign of Solomon. It had been won by the sword and consolidated by the statesmanship of David. But evil days followed the intemperate reign of Solomon. The great kingdom fell asunder; the ten tribes separated and formed the kingdom of Israel. They revolted against the tyranny of Rheoboam and accepted the leadership of Jeroboam, a strong and enterprising man who had been banished on account of his too great ambition. With the full knowledge that Solomon had been rejected by the Lord for introducing the worship of idols, Jeroboam nevertheless established idolatry at Dan and Bethel, and selected the lowest of the people as his priests. Thenceforth, idolatry became a part of the national religion of Israel. The tribes of Judah and Benjamin remained faithful to the house of David and were loyal to Rheoboam and his successors. They formed the kingdom of Judah.

Five years had not elapsed until the king of Egypt invaded Judah with an immense army, and Jerusalem was saved only by submitting to the most humiliating conditions. The Egyptians exacted as tribute the vast wealth that was stored in the temple.

After this the king of Judah became a better man. Of twenty rulers who governed Judah, all descendants of David, six are mentioned with great praise, others are commended

for their good works, but four were fearfully wicked, introducing idolatrous worship into the temple itself, and filling Jerusalem with blood. The kingdom of Israel was the center of interest for the first 140 years.

II. The Widow's Son Restored.

From Jeroboam to Ahab, a period of sixty years, there were six kings, three of whom were assassinated. Ahab married Jezebel, a daughter of the Tyrian king. She was one of the wickedest women in all history. The whole kingdom, largely under her influence tended rapidly towards idolatry. When apostasy had spread over almost the entire kingdom of Israel, God sent a prophet such as had not appeared since the days of Samuel.

Almost nothing is known of the early history of this prophet. The Bible simply speaks of him as "Elijah the Tishbite." He evidently was a man accustomed to a wild and solitary life. His first appearance was marked and extraordinary. Without warning, he stands in the presence of Ahab, and in a few strong words, declares what shall overtake the kingdom. He said, "As Jehovah, the God of Israel liveth, there shall not be dew nor rain these years, but according to my word." Then he mysteriously disappeared from the royal presence, and no one knew where he had gone. Men were immediately sent in all directions to search for this bold intruder. Elijah hid himself in the clefts of the rocks in the deep valley near Samaria, "and the ravens brought him bread and flesh in the morning, and bread and flesh in the evening, and he drank of the brook." It was now the rainy season, yet no rain fell, though sixty inches was the usual quantity in the course of a year. The land, long parched by the summer heat, became like dust and ashes. The trees withered, and the mountains presented a dreary appearance, and at last the sheltered brook, from which the faithful prophet drank, failed. Then came the word of the Lord directing him to go to the city of Zarephath, a land where the worship of Baal was the only religion. As he approached the city, he saw a woman gathering

sticks in order to cook what she supposed would be her last meal.

To this woman, Elijah thus spoke: "Fetch me, I pray thee, a little water in a vessel that I may drink, and bring me, I pray thee, a morsel of bread in thine hand."

And she said, "As the Lord thy God liveth, I have not a cake, but a handful of meal in a barrel and a little oil in a cruse: and behold, I am gathering two sticks that I may go in and dress it for me and my son, that we may eat it and die."

And Elijah said to her, "Fear not, go and do as thou hast said, but make thereof a little cake first and bring it unto me, and after, make for thee and for thy son. For thus sayeth the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail until the day that the Lord sendeth rain upon the earth."

She was obedient. For many days these three were fed, "and the barrel of meal wasted not, neither did the cruse of oil fail."

Soon after, the woman's son fell sick and died. Then the widow pleaded with Elijah and said, "What have I to do with thee, O thou man of God? Art thou come to me to call my sin to remembrance and to slay my son?"

And he said unto her, "Give me thy son." And he took him into his own room and prayed unto the Lord and said, "O Lord, my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son? I pray thee let this child's soul come into him again." The Lord heard the prayer of Elijah, and the child was revived. Elijah took the child to its grateful mother, who exclaimed, "I know thee, thou art a man of God, and that the word of the Lord in thy mouth is true."

III. Baal's Prophets Slain.

The famine continued until the whole kingdom was reduced to despair. Wells dried up, cisterns and reservoirs were exhausted. In this extremity, the king himself set out from his palace in search of vegetation and water. He went in one direction, and his prime minister, Obediah, in another. In this

hopeless search for grass and water, Obediah encountered Elijah, the prophet, who before this could not be found by the most diligent searching. Obediah would not consent to leave Elijah until he had promised to meet the king; for Ahab reasoned that if Elijah had the power to stay the rains, he had power also to bring them. When they met, Ahab addressed the prophet thus:

"Art thou he that troubleth Israel?" And Elijah replied, "I have not troubled Israel, but thou and thy father's house, in that ye have forsaken the commandments of the Lord and thou hast followed Baal." This lofty and fearless reply shows Elijah's splendid courage. Then he commanded Ahab to gather his people at Mt. Carmel. Soon, all the people and the prophets of Baalim were there assembled. Then the great prophet, Elijah, stood up before the vast multitude and said, "How long halt ye between two opinions? If the Lord be God, follow him. If Baal, then follow him." But no answer was given. Then Elijah explained to the people that he was the only prophet of the Lord, but that Baal had many prophets.

Baal was an idol, a false god, and Elijah knew that it was useless to pray to or worship him. So he proposed a test by which the people could be shown that an idol could not answer the appeals of his prophets. Two bullocks were brought for sacrifices, and the prophets of Baal were given their choice. They arranged the altar, prepared the wood, and placed the offering upon it. The test lay in their power to bring down fire from heaven, to light the altar. When all was prepared these prophets called on the name of Baal from morning until noon, saying, "O Baal, hear us." But there was no answer. Then they leaped upon the altar and cried aloud and cut themselves with lances. Still no answer came. Then great excitement prevailed among them, but Elijah was calm. With the most provoking irony, he ridiculed their vain efforts. "Cry with a loud voice," he said, "for he is a god; either he is talking, or he is pursuing, or he is on a journey, or peradventure, he sleepeth, and must be awakened."

The time of the evening sacrifice came, and Elijah said to the people, "Come near unto me." With his own hands he

took twelve stones, according to the number of the tribes of Israel, and thus constructed a rude altar. "He put the wood in order, cut the bullock in pieces and laid him on the wood and said, Fill four barrels with water and pour it on the sacrifice and on the wood. And he said, do it a second time, and they did it the second time. And he said do it the third time and they did." Thus for three times, the altar and all that was upon it was saturated with water. When all was ready, he said, "Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, hear me, that these people may know that thou art the Lord God, and that thou hast turned their hearts back again." * * "Then the fire of the Lord fell and consumed the burnt sacrifice and the wood and the stones and the dust, and licked up the water that was in the trench. And when the people saw it, they fell on their faces and said, The Lord is God, the Lord is God." Then the people at the command of Elijah, slew all of the prophets of Baal. Thus, this lone prophet had asserted the majesty, and proved the power of Jehovah.

LESSON II.

ELIJAH. (Continued.)

IV. Elijah in the Wilderness.

After this great triumph over idolatry the prophet prayed for rain, and a small cloud like a man's hand rose over the sea. It increased and spread rapidly and soon the parched earth was drenched. When the news reached Jezebel that the God whom she worshiped had been exposed, and the prophets who served him had been destroyed, she declared with an oath that Elijah should be slain before twenty-four hours. Thus threatened with death, the venerable prophet fled in haste to the wilderness, that wilderness where many years before, the children of Israel had wandered. There, weary and alone, he sat under a juniper tree. Fatigued and disappointed, he pleaded with the Lord to permit him to die. In his despair, he said, "Now, O, Lord, take away my life, for I am not better than my fathers." Enveloped with gloom and despondency, as a result of his unspeakable weariness, he fell asleep. An angel came with food and water, and awakened the prophet, saying, "Arise and eat." He ate and slept again. The second time the angel brought him food, which he ate. Then for forty days and nights, he journeyed until he reached the solitude of Sinai and Horeb. There he found shelter in a cave, and while he remained among the hoary rocks in the unbroken solitude of Horeb, the Lord appeared to him, but His advent was preceded by a mighty manifestation of power. The rocks were rent by a terrible wind, the earth shook with convulsions, and consuming fire flashed from the mountain. This awful demonstration was followed by a "still small voice," which said, "What doest thou here, Elijah?" And he said, "I have been very jealous for the Lord God of Hosts; because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy

prophets with the sword; and I, even I only, am left; and they seek my life, to take it away." The Lord directed him to return to Damascus and to anoint Jehu king over Israel. On his journey, he cast his mantle upon Elisha, who became ever after, his constant companion.

V. The Curse of Ahab.

The weak king, Ahab, under the pernicious influence of his wicked and unscrupulous wife, Jezebel, had the innocent Naboth stoned to death in order to obtain a vineyard which he coveted. In this case, greed led not only to fraud and robbery, but resulted in murder and a mockery of justice. This notorious conduct reached the ears of Elijah, and when Ahab and his gardeners went to take possession of Naboth's vineyard, the intrepid prophet was there, and without a word of warning, he said, "Thus sayeth the Lord, In the place where dogs licked the blood of Naboth, shall dogs lick thy blood, even thine." The guilty and conscience-smitten king said, "Hast thou found me, oh, mine enemy?" Then came the quick and terrible response, "I have found thee because thou hast sold thyself to work evil in the sight of the Lord. He will bring evil upon thee, and will take away thy posterity, and will make thy house like the house of Jeroboam, the son of Nebat. The dogs shall eat Jezebel, thy wife, by the walls of Jezreel. Him that dieth of Ahab in the city, the dogs shall eat, and him that dieth in the field, shall the fowls of the air eat."

This dreadful punishment was literally fulfilled. Ahab was wounded mortally in battle, and the dogs licked his blood from the floor of his chariot. His seventy sons were slain and never buried. Jezebel was thrown from an upper window in the wall surrounding the city of Jezreel, and the dogs devoured her body. This was the most awful doom that ever overtook any house recorded in history.

VI. The Fate of Ahaziah.

Ahaziah, the son and successor of Ahab, received a serious injury by falling through the lattice of his upper chamber. He

sent at once to the priests of Baal to inquire whether he should die or not. Elijah, at the command of the Lord, intercepted these messengers and said to them, "Is there no God in Israel, that ye sendeth to inquire of Baal-zebub, the god of Ekron? Now therefore say ye unto the king, Thou shalt not come down from thy bed, but shalt surely die." And Elijah disappeared. By the description given of this man, Ahaziah concluded at once that it was the Prophet Elijah. He dispatched a band of fifty chosen men to arrest the prophet, who had, by this time, retired to the top of the mountain. The captain, at the head of fifty men, approached Elijah and said, "Thou man of God, the king hath said come down quickly." The prophet answered, "If I be the man of God, let fire come down from heaven and consume thee and thy fifty." Fire came down and consumed them. Again the king sent another band of fifty and they met with the same fate. A third captain with his fifty was sent. This time, as the captain approached the prophet, he fell upon his knees and said, "O thou man of God, I pray thee that my life and the life of these fifty be precious in thy sight." Then, at the command of an angel, Elijah went down with the soldiers to the king. Again Elijah declared that the king should not live. Shortly after, Ahaziah died and Jehoram reigned in his stead.

VII. Elijah Translated.

Elijah seemed to know that the day of his departure was at hand. So leaving Gilgal, in company with his beloved companion, he proceeded toward Bethel. From here they went to Jericho, and from Jericho to Jordan. As they approached each of these cities, Elijah besought Elisha to leave him alone, but Elisha, who both loved and revered his master, refused to part from him. When they reached the Jordan, its waters happened to be swollen so they could not pass over. But the sacred narrative tells us that Elijah wrapped his mantle together and smote the waters so that they divided and the two passed over on dry ground.

As a token of love and remembrance, Elijah promised to give his faithful companion whatever he might ask. Elisha

simply asked for a double portion of his master's spirit, which Elijah granted in case Elisha should see him when he was taken away, "and it came to pass, as they went on, and talked, that behold, there appeared a chariot of fire, and horses of fire, and parted them asunder; and Elijah went up by a whirlwind into heaven."

This ended the ministrations of Elijah among the idolatrous people of that generation. But upon a subsequent occasion, he visited men upon the earth. On the third day of April, 1836, he appeared to Joseph Smith and Oliver Cowdery in the Kirtland temple. It is described as follows: "And after this vision had closed, another great and glorious vision burst upon us, for Elijah the prophet, who was taken to heaven without tasting death stood before us, and said,—Behold the time has fully come which was spoken of by the mouth of Malachi, testifying that he (Elijah) should be sent before the great and dreadful day of the Lord come, to turn the hearts of the fathers to the children, and the children to the fathers lest the whole earth be smitten with a curse.

"Therefore the keys of this dispensation are committed unto your hands, and by this ye may know that the great and dreadful day of the Lord is near, even at thy doors."

See D. & C. Sec. 110 Verses 13-16.

LESSON III.

ELISHA.

I. He is Called to the Ministry.

After Elijah had endured the loneliness of Horeb, he enjoyed ever after the companionship of his faithful friend and successor, Elisha. You will remember that as Elijah journeyed from the wilderness toward Damascus, he cast his mantle upon Elisha, who was ploughing in the field. Elisha understood that this was a call to labor in the ministry as a prophet; so he left everything and followed the venerable Elijah. He did not question this call, but simply asked permission to bid farewell to his parents. He said, "Let me, I pray thee, kiss my father and mother; then I will follow thee." This request was granted. One last parting with those he loved, and he was henceforth the prophet's faithful attendant, rendering him every personal service, and at the same time preparing himself to take Elijah's place when the Lord should call that prophet hence.

Elisha, though a young man at the time of his call, was the owner and manager of an ample estate, situated about three miles south of Bethshea in the sunken bed of the Jordan River, just below the lake of Galilee. He was surrounded with the comforts of an easy competence and belonged to the nobility of his time. In many respects he was quite the opposite of the stern and courageous Elijah. In disposition he was more gentle; in manners, more refined; and withal, more tender and sympathetic. But both of these men were possessed of fidelity and courage in a heroic degree. The times and conditions required these stern qualities. Israel had declined in morals and religion. Crime was common, and apostasy almost universal.

II. Elisha Begins Alone.

For more than sixty years he served as a prophet. After witnessing on the east of Jordan, the glorious translation of his

great teacher, he turned his face again toward Jericho. He was now clothed with a double portion of the spirit and power of a prophet. When he reached the Jordan he folded the sacred mantle used by Elijah, and smiting the waters with it, parted them hither and thither. When he related to his friends how Elijah had been taken to heaven, they determined, much against Elisha's will, to send out a searching party, arguing that perhaps Elijah had been carried to some lonely mountain and left there to perish. Their search was in vain, however, for the great prophet had been taken to heaven without tasting death. Space will not permit us to relate all of the wonderful things Elisha did, but we shall refer to some of them.

III. Heals the Waters.

The waters at Jericho were bitter, and the land barren. Soon after the prophet returned to this place, a deputation of citizens waited upon him and explained the results of this bad water. In answer he said, "Bring me a new cruse and put salt therein. And they brought it to him. Then he went forth unto the spring of the waters and cast the salt in and said, Thus sayeth the Lord, I have healed these waters. There shall not be from thence any more dearth or barren land." The waters were made ever after sweet and wholesome. And the land smiled with plenty.

One of the prophet's friends died in debt, leaving a widow and two sons. The laws concerning debts at that time were very severe. Soon after the man's death, his creditors threatened to seize the widow's sons and sell them as slaves. The grief stricken woman, in her distress went to the prophet with her troubles. After listening sympathetically to her, the good prophet said, "What shall I do for thee? Tell me what hast thou in the house. And she said, I have not anything in the house save a pot of oil." Then he directed her to borrow vessels from her neighbors and to "borrow not a few," and when everything was ready, to go into her house, shut the door, and fill all these vessels with oil. She did as directed. All the vessels were miraculously filled and she came and told the man of

God and he said, "Go and sell the oil and pay thy debt, and live thou and thy children on the rest." Thus her sons were saved and they had plenty until the famine passed.

IV. Elisha Raises the Widow's Son.

This miracle was followed by one no less remarkable. In the city of Shunem there dwelt a wealthy woman. Elisha, in his missionary pilgrimages, frequently passed by her house. On one occasion she invited the prophet to eat with them, which he did; and this was the beginning of a strong and lasting friendship. The hospitable woman soon perceived that the prophet was indeed a man of God, and with that quick and charitable instinct of her sex, she suggested to her husband that they build a little chamber on the wall, furnish it, and make it a comfortable resting place for the prophet. The husband received kindly the suggestion and ever thereafter the weary prophet and his companions found a sweet welcome.

It is needless to say that the prophet appreciated this thoughtful expression of kindness toward him. His gratitude no doubt made them happy, but they were paid many times for their kindness toward the servant of the Lord. This good woman had no children, but through the prayer of the prophet she was given a son. When the child was grown he went with his father's reapers into the field, but while there he was taken with a severe headache. He was carried home and, at noon he died in his mother's arms. The grief stricken mother went in haste for the prophet Elisha. When he saw her coming, he knew something was wrong by the speed with which she rode. So he sent his servant to run and meet her and find what the trouble was. When he asked her if all was well, she simply answered, "All is well," but went directly to the prophet, knelt down and caught him by the feet and Gehazi the servant was about to thrust her away, but the prophet told him not to because her soul was troubled. Soon Elisha discovered that her boy was dead, so he said to Gehazi, "Make ready, take thy staff in thy hand and go to the child. Go in haste and lay my staff upon the face of the child." But the woman would not return

without the prophet. Consequently, Elisha accompanied her, and through fervent prayer, restored the child to life. When the prophet sent for her to come and take up her son, "she fell at the prophet's feet and bowed herself to the ground and took up her son and went out." This is but one example of the prophet's kindness.

Leaving Shunem, he went to Gilgal. At that time there was great scarcity of food, and at Elisha's request one of the men prepared some pottage to eat. Among other herbs, he had gathered a poisonous vine and after it was served and some of it had been eaten, the men discovered that it was a deadly poison, and they exclaimed, "O thou man of God, there is death in thy pot," and Elisha said, "Bring me the meal." And he cast it into the pot." Then they ate freely without harm.

LESSON IV.

ELISHA (Continued.)

V. Naaman's Leprosy.

Naaman was a distinguished captain of the Syrians, a man of great valor, of noble appearance and withal a most commanding personality, who had delivered his people from the assaults of the Assyrians. He was the Wellington of his age. But he was afflicted with that dreadful and incurable disease, leprosy. The war-like Syrians frequently made attacks upon the people of Israel and captured all they could and sold them as slaves. Among the prisoners captured in one of their forays was a young Hebrew girl who had been brought as a slave to wait on Naaman's wife. Struck by the misery of her master, she said to her mistress, "Would to God my master were with the prophet that is in Samaria! for he would cure him of his leprosy." Her words were carried to the king, Benhadad, who prevailed on his chief captain Naaman to go at once and see if he could be healed. Benhadad, king of Syria, wrote a letter to Joram, king of Israel, asking Joram to aid in the matter, and, at the same time sending rich presents to the prophet to secure his aid. The gold and silver alone amounted to about \$60,000 in our money. Thus armed, Naaman set out for Samaria in his chariot accompanied by a body guard of cavalry and delivered his letter to the king of Israel. Joram could not understand the letter and was greatly distressed over the matter for he supposed it was a mere pretext for another attack upon him by the Syrians. Elisha, hearing of the king's distress, asked him to send Naaman to him "that he might know that there was a prophet in Israel." Forthwith Naaman set off with his escort to Elisha's home. The prophet, a strict Jew, could not approach a leper, so he sent a message to his royal visitor saying, "Go and wash in Jordan seven times and thy flesh shall come again to thee, and thou shalt be clean." The simplicity of this prescription was too much for the proud Naaman, accustomed to receiving the deference paid to Oriental princes. Shocked and enraged, he drove away exclaiming,

VI. Naaman Healed.

"Behold, I thought, he will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper.

"Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage.

"And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean?

"Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God; and his flesh came again like unto the flesh of a little child, and he was clean.

"And he returned to the man of God, he and all his company, and came, and stood before him: and he said, Behold, now I know that there is no God in all the earth, but in Israel: now therefore, I pray thee, take a blessing of thy servant.

"But he said, As the Lord liveth, before whom I stand, I will receive none." And he urged him to take it; but he refused.

On another occasion the Syrian army came up against Israel and Elisha was able to tell the king of Israel just where to station his army to prevent the Syrians from surprising them. They declared that Elisha told the Israelites the very words spoken in the secret councils of the Syrians. A great host was sent to capture the prophet and bring him before the Syrian king. They surrounded, by night, the city where the prophet stayed. Elisha's servant was very much afraid when he saw the army, but Elisha was perfectly calm. When the soldiers came to arrest him he said to the Lord, "Smite this people I pray thee with blindness." And He smote them with blindness according to the words of Elisha. While they were thus afflicted, Elisha led them into Samaria, where they could easily have been captured. There surrounded by the enemy, their eyes were opened. The king of Israel asked if he might not slay them, but he forbade them to do that and directed that they

be feasted and then be permitted to return in safety to their army. "Thus humiliated and beaten with kindness the bands of Syria came no more unto the land of Israel."

VI. His Death.

For sixty years the hoary-headed prophet had testified among the people. He had wrought miracles and taught in their streets but his efforts availed nothing, the people's hearts seemed fixed on evil. His life was fast drawing to a close. Finally he fell sick and the word ran through the city that he was about to die.

All classes of people esteemed the venerable prophet, so blameless in character, so sympathetic and tender toward the sorrowful, and at the same time so strong and staunch in defense of right. The king, to testify his reverence for the prophet hero, went to his bed-side and remained there until the prophet passed away. "He, not the forces of cavalry and footmen," sobbed the king, "was the true bulwark of the kingdom had he been duly heeded."

LESSON V.

ISAIAH.

I. Jotham and Ahaz.

Two hundred years had elapsed since the death of Solomon. During that time nine kings and one queen had sat upon the throne of Judah. They all belonged to the house of David and with one or two exceptions were faithful and virtuous. It was among the people of Judah that Isaiah ministered. He made his public appearance as a prophet in the last year of Uzziah's reign, 757 B. C. Uzziah was succeeded by Jotham. The sixteen years that Jotham reigned were marked by great financial prosperity, trade flourished, peace and quiet prevailed in Judah, no foreign foes oppressed from without, no political agitations disturbed within, and the people increased in wealth. During this time Isaiah was not silent. He was an earnest preacher, striving to reform the morals of the leaders and to correct the errors of the nation, contending always for the removal of whatever remained of idolatry. While the prophet's labors were less prominent during Jotham's time, they were none the less earnest.

In 740 B. C. Jotham was succeeded by the boy-king Ahaz, who likewise ruled sixteen years. This youthful and irreligious king experienced much trouble. The first year of his reign was disturbed by an invasion. The combined forces of Israel and Syria essayed to conquer Judah. Hoping to humiliate his enemies and to deliver his people from this invasion he formed an alliance with the king of Assyria. This conduct called forth the most earnest and eloquent appeal from the great statesman and prophet Isaiah. He sought by all the powers of his soul to prevent this alliance. In vain he exhorted them to trust in God, who alone was their King; declaring to them that Assyria would "shave" them of their earthly treasures.

But the popular excitement was too great for the people to listen to this wise counsel; it resulted in paying a heavy gift to the Assyrians.

II. The Assyrians Destroyed.

Hezekiah, the son and successor of Ahaz, began reigning when he was 25 years old and continued for 29 years. He was a righteous prince who followed faithfully in the footsteps of David.

An effort was made during his reign to free the country from the yoke of Assyria. They formed an alliance with Egypt and Ethiopia with this end in view. Sargon, who was king of Assyria, was not on friendly terms with either of these nations, therefore their aid could easily be obtained. Isaiah opposed this movement; again and again with marked earnestness and splendid eloquence, he warned his fellow citizens against this alliance, showing the treachery of the Pharaohs and pointing out that disaster would follow this policy. In 713 B. C. Sennacherib, the powerful king of Assyria with a vast army marched against Judah. In mortal fear Hezekiah made humble submission and consented to pay a heavy tribute of gold and silver. In order to meet this payment the richly ornamented pillars and doors of the temple were stripped of their gold, and 200,-180 people were taken captive, together with numerous horses, mules, asses, camels, oxen, and sheep.

The Jews finally ceased to pay the heavy annual tribute, but before long the Assyrian army approached Jerusalem and it appeared as if final ruin were to overtake the state. All the surrounding cities were taken and Hezekiah was shut up in Jerusalem like a caged bird.

Now the conquering king sent an embassy to dictate terms to Hezekiah, and at the same time they reproached the living God. In this hour of trouble the righteous king sent messengers to Isaiah pleading with him to intercede with the Lord in their behalf.

In answer Isaiah said to them, "Thus shall ye say to your master, thus saith the Lord, Be not afraid of the word thou hast heard with which the servants of the king of Assyria have blasphemed me. Behold I will send a blast upon him and he shall hear a rumor, and he shall return to his own land."

"And it came to pass that night, that the angel of the Lord

went out, and smote in the camp of the Assyrians a hundred and eighty-five thousand." So Sennacherib returned in disgrace to Nineveh. He was soon after assassinated by his own son. This was the most signal manifestation of God's power toward his people since the deliverance of Israel from Egypt. It also greatly strengthened the hand of Isaiah and at the same time weakened and discouraged his opponents.

III. Hezekiah's Life Lengthened Fifteen Years.

The king was taken very sick, and when the disease had reached its crisis the prophet visited him at the palace and said :

"Thus saith the Lord, Set thine house in order for thou shalt die and not live. Then he turned his face to the wall and prayed unto the Lord saying, I beseech thee, O Lord, remember now how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight," and then he wept bitterly. Isaiah had scarcely left the royal residence when the Lord directed him to return and say to the king, "I have heard thy prayers, I have seen thy tears: behold I will heal thee, and I will add to thy days fifteen years." In three days he was again ministering in the temple.

Hezekiah was a righteous man but did some unwise things. Baladan, the unscrupulous king of Babylon, resolved to win some of the provinces controlled by Assyria, sent an embassy to Jerusalem to find out the real conditions. The messengers took with them presents to the king and also letters of sympathy and congratulations. The unsuspecting king, flattered by this deceitful courtesy was thrown off his guard. He took the enemy into his confidence and showed them his rich treasures of gold, silver and other precious things. Isaiah knew that this would only excite the greed of Babylon and result in the bitterest experience for Judah. Then he declared to Hezekiah that the day would come when all these treasures should be carried to Babylon, also all of the king's sons. This good king died at the end of the fifteen years and was succeeded by his son, Manasseh. This is the last public act recorded of Isaiah, and the account of his death is not given.

IV. Isaiah's Character.

Isaiah is described as a preacher, historian, statesman, poet, and prophet. The solemn grandeur of his character is shown in his writings. He was a favorite of King Hezekiah and lived at the same time as the prophets Hosea, Amos and Jonah. He wrote the life of Uzziah and died during the reign of Manasseh.

He was a citizen of Jerusalem, living not far from the temple. From the brief account given of his private life we learn that he was married and had at least two sons. His wife is spoken of as a prophetess and the names of his sons have a peculiar religious significance. One writer says that the mind of Isaiah was one of the most sublime and variously-gifted instruments, which the Spirit of God ever use to pour forth its voice upon the world.

The style of Isaiah's writings is universally admired for its magnificence and sweetness. "In Isaiah we see prophetic authorship reaching its culminating point. Everything conspired to raise him to an elevation to which no other prophet, either before or after could attain. Among the other prophets, each of the more important ones is distinguished by some one particular excellence, and some one peculiar talent; in Isaiah all kinds of talent and all beauties of prophetic discourse meet together so as to mutually temper and qualify each other; it is not so much any single feature that distinguishes him as the symmetry and perfection of the whole. In the sentiments which he expresses, in the topics of his discourse, and in the manner of expression Isaiah uniformly reveals himself as the Kingly Prophet."

His words are quoted by the Savior and His apostles more frequently than the words of any other prophet.

V. Prophecies of Isaiah.

Among the prophecies of Isaiah which deserve to be particularly noted for their clearness and their remarkableness are those which relate to the captivity of Israel and Judah, and

those describing the ruin and desolation of Babylon, Tyre and other nations.

He spoke of Cyrus by name two hundred years before that ruler's birth. But without doubt the most remarkable of his prophecies are those relating to the Messiah, His divine character, His miracles, His rejection and suffering for sin; His death, burial, and victory over the grave, and lastly His final triumph and glory. More than 700 years before the Savior's birth this great poet-prophet tells in twelve short verses the life, mission, and death of the Master. Read the 53 chapter.

No less distinct and wonderful are His utterances relating to the great last dispensation. With marvelous clearness are the coming forth of the Book of Mormon and the establishment of the church foretold. (Read chapter 29.) We are living witnesses of the fulfillment of many prophecies relating to the gathering of Israel and the establishment of Zion in the tops of the mountains.

LESSON VI.

DANIEL.

There is nothing in human character more truly noble than that integrity which fearlessly faces danger rather than compromise with sin. This admirable characteristic is strongly marked in the career of Daniel. He was born in the city of Jerusalem and belonged to the royal house of David. When he was not more than twelve years of age, he was taken captive to Babylon by Nebuchadnezzar.

I. Daniel Chosen.

During the wicked reign of Zedekiah, king of Jerusalem, the Jews practiced idolatry and indulged in the most reckless impiety. As a result of this, corruption, poverty and wretchedness, reigned in the ancient house of Israel. From these conditions, emerged that princely prophet, Daniel, and his three friends, Shadrach, Meshach and Abednego.

Nebuchadnezzar, the ruling king of Babylon, directed his chief servant to select certain of the children of Israel, "in whom was no blemish, but well favored and skillful in all wisdom, and cunning knowledge, and understanding of the sciences, and such as had ability in them to stand in the king's palace and whom they might teach the learning and the tongue of the Chaldeans." Nothing could be better fitted to win the loyalty of the captive Jews than to select leaders from among their number and make them princes and rulers in the Babylonian kingdom. The requirements of those selected show that Daniel and his three Hebrew companions were distinguished not only for their physical beauty and courtly address, but were also distinguished for their intelligence and learning. Three years were to be devoted to the special training of these favored young men, and at the end of this time, they were to be made pages to the great king and stand in his royal presence. They were taken to the palace, put under the

care of the chief Eunuch, fed from the royal table, and skillfully instructed in the learning of the Chaldeans.

II. First Example of Daniel's Integrity.

The honorable and manly conduct of these young Jews soon won the confidence and favor of those over them. The Scriptures say that, "the prince of the Eunuchs loved Daniel tenderly."

The Jews were forbidden by the law of Moses to eat certain kinds of food, as well as food prepared in certain ways. For three years these young men were not only to be instructed in the learning of the Chaldeans, but were to be fed in a way judged best to promote their health and improve their physical appearance. They were given wine to drink and flesh to eat. Daniel saw that to partake of this food would be contrary to the teachings of the prophets of his people, and against the training of his early boyhood. "He therefore proposed, in his heart, that he would not defile himself with this portion of the king's meat, nor with the wine which he drank. Consequently, he kindly asked permission of the officer in charge to live upon a simple diet; to which the Eunuch replied, "I fear the lord, my king, who hath appointed your meat and your drink, for why should he see your faces worse liking than the children which are of your sort? Then shall ye make me endanger my head to the king." Then Daniel replied, "Prove thy servants, I beseech thee ten days, and give us pulse to eat and water to drink, then will our countenances be looked upon before thee, and the countenances of the children that ate of the portion of the king's meat; and as thou seest, deal with thy servants." The test was made and at the end of ten days, "the countenances of these four young men appeared fairer and fatter in flesh than all the children which did eat of the portion of the king's meat." As a result, Daniel and his companions lived for the remaining three years on a simple diet, and "God gave them knowledge and skill in all learning and wisdom." At the end of their training, in common with all who had been thus selected and trained, these young Jews were examined.

by the king, and there was found none like them. "In all matters of wisdom and understanding that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in his realm." This is a splendid example of plain living and high thinking.

III. Nebuchadnezzar's Dream.

The king had a dream which greatly troubled him, and he called together the wise men of his realm and demanded an interpretation of it. When they were assembled, they asked the king to relate his dream so that they might interpret it; but the king, in his trouble and anxiety, had forgotten it. This, however, strange to say, was not allowed as an excuse. He still demanded the interpretation of his dream, which he could not relate, and which was unknown to them. In a blind rage, this despot issued an edict that if the wise men failed to recall the whole dream to his royal memory and interpret it clearly, they should be cut to pieces and their very houses torn down. No argument could change this mad decree of the royal tyrant. Arioch, captain of the King's Guard, was sent forth to execute this pernicious verdict upon the unfortunate magi. Daniel and his companions were included among those doomed to death. Daniel and his faithful friends at once appealed to the Lord in mighty prayer concerning this secret, and as a result of their integrity and faith in God, the dream with its interpretation was revealed to Daniel in a night vision. Then these devout young men, filled with gratitude, blessed the name of the Lord forever, and exclaimed, "He revealeth the deep and secret things. He knoweth what is in the darkness, and the light dwelleth in him." Daniel was taken into the presence of the troubled king, and with courage and modest dignity, through the inspiration of God, he reproduced the dream and gave its full interpretation. This was a wonderful dream, and its interpretation was full of significance. You may read it in the second chapter of Daniel, from the 31st to 46th verses. Note carefully the 34th and 44th verses. The king was overcome with this revelation and fell upon his knees and worshiped

Daniel, who ascribed the honor to God, who had give him the interpretation. Daniel was given many presents, and was made ruler over the whole province of Babylon. Unwilling to leave his faithful companions in obscurity, he obtained a special promotion for them also.

LESSON VII.

DANIEL. (Continued).

IV. The Fiery Furnace.

But life in high places, in those days, was always uncertain and insecure. Nebuchadnezzar ordered a great golden idol to be erected in a wide plain near Babel, and demanded that all the population of his kingdom should bow down at a given signal and worship it; with the decree that whosoever did not obey should be cast into a burning fiery furnace. It was certain that men possessed of the intelligence and knowledge that Daniel and his friends possessed would not obey a decree which invaded the rights of conscience. Others might bow down to idols, but they would serve the God of their salvation. Though Daniel had saved from destruction the magicians, still they hated him with a malignant and jealous hatred because his faith in the living God had given him superior manhood, and won for him the place of ruler over them. Going before Nebuchadnezzar, these magicians recounted to the king that Shadrach, Meschach and Abednego had refused to worship the golden image which the king had set up, and had served their own God. Nothing was too terrible to satisfy the wrath of the king. He directed that the furnace be heated seven times hotter than usual; that these Hebrews be bound in their coats and hosen and their hats, and that they be cast into the burning fiery furnace. The most mighty men that were in his army were directed to lay hold of these innocent young men and cast them in the consuming flames. The men who threw them in were overpowered and consumed by the intense heat, but to the surprise of all, and especially to the horror of the king, they walked unhurt amid the fire, and at their side, stood a form which the king could only describe as "like the Son of God." This august sight humbled the

despot's pride, and approaching the furnace, he called to them to come forth, and they did so untouched and without even the smell of fire upon them. Then went forth the decree "that every people, nation, and tongue which speak anything amiss against the God of Shadrach, Meschach and Abednego shall be cut in pieces and their houses made a dung hill, because there is no other God that can deliver after this sort."

VI. The Hand-Writing on the Wall.

At a later time, Daniel was able to interpret another dream which none of the magicians nor their associates could interpret. This is the last instance narrated regarding Daniel in the reign of Nebuchadnezzar. We are next introduced to him at the last night of the reign of Belshazzar on the evening of the fall of the empire of Babylon. Trusting in the strength of the great wall surrounding the city, the king held a royal feast. The sacred vessels of the Jewish temple were brought in, and with unequalled ostentation, and in defiance of Jehovah, they drank from these vessels in honor of heathen deities. But in the midst of this revelry, a sudden stop was put to all their mirth, and the conscience-stricken king was seized with a terror which caused his very knees to smite each other. The mysterious form of a man's hand was seen writing on the bared wall of the banquet chamber, words which no one present could interpret.

Once more Daniel was called in. He was then about eighty years of age, but with that grand fearlessness, so characteristic of that great man, he at once read the writing, which was, "Mene, mene, tekel, upharsin." (God has numbered thy kingdom and finished it. Thou art weighed in the balance and found wanting. Thy kingdom is divided and given to the Medes and Persians.) Before the terror-stricken revelers could leave the hall, the Persian soldiers entered brandishing their naked and blood-stained swords. An awful slaughter followed in which the king himself was slain, and the great Babylonian empire came to an end; and Darius, the Mede, reigned. The fame of Daniel secured for him greater honor

under the new government than he had enjoyed under the old. One hundred and twenty princes governed the province, and over them were three dignitaries, of whom Daniel was the first.

VII. Daniel in the Lion's Den.

That a foreigner and a captive should occupy such a position of dignity and honor, naturally revived the jealousy of many of the great ones of the kingdom, and a conspiracy was formed against Daniel. These conspirators flattered king Darius into the notion of issuing a decree that no petition should be asked for thirty days from any god or man, except from the king, under the penalty of being thrown to the lions. But whether they should perish or not, was of small concern to men so devoutly faithful to Jehovah as Daniel and his companions. Opening his window toward Jerusalem, Daniel knelt and prayed three times a day, and gave thanks to his God. Spies instantly reported him to the king. The decree could not be set aside; still the weak king sought to evade it, and labored, we are told, "until the going down of the sun" to deliver his faithful servant, but he was compelled to consign Daniel, the victim of jealousy and treachery, to the barbarous punishment which his decree appointed. The faithful prophet was cast into the lion's den, but the same God who delivered the three from the fires of the furnace, shut the mouths of the lions, and Daniel was unharmed among the savage beasts.

After a sleepless night, the king, full of anxiety, returned to the den and cried aloud, "O Daniel, servant of the living God, is thy God whom thou servest able to deliver thee from the lions?" Daniel replied that God had sent his angel and had shut the lions' mouths that they hurt him not. Then the repentant king declared to all people, nations and languages that dwell in all the earth, "I, Darius, issue my decree that in the dominion of my kingdom, men tremble and fear before the God of Daniel, for he is the living God and steadfast forever, and his kingdom hath that which shall not be destroyed; and his dominion shall be ever unto the end."

This is the last notice we have of the brave and princely Daniel, except that he died under the reign of Cyrus, the Persian.

LESSON VIII.

JEREMIAH.

I. Character and Disposition.

Jeremiah was the second of the great prophets, and is the most striking figure in the last age of the Kingdom of Judah. He lived to mourn over the ruined city of Jerusalem and to witness the captivity of her people.

His life was full of sadness, as is indicated in his name, which means "The Lord casts down." Jeremiah was the son of a priest and lived in a small village near Jerusalem called Anathoth.

In disposition he was modest and sensitive, inclined to retirement, and withal poorly fitted in temperament to meet the evils of his time. But all undue modesty and hesitation was lost when the call came to be a witness for the Master. The timidity and weakness of natural temperament were forgotten in his grand devotion to duty.

He began his work as a prophet during the reign of the noble king and reformer, Josiah.

The young king took a determined stand against all forms of idolatry and was very zealous in establishing the worship of Jehovah in Judah. By the 18th year of his reign he had torn down the altars, destroyed the graven images, and purged the land from idolatry. Large sums of money were now collected for the purpose of cleansing and repairing the temple. During this work in the temple a book of the "Law of the Lord by Moses" was discovered. It is generally agreed that this was the book of Deuteronomy. Josiah had the book read before the elect of his kingdom, with the result that the people renewed their covenants, and kept a most solemn pass-over, lasting a week.

II. Judah and Egypt.

The two great powers on the east and west, Babylon and Egypt, were in a mortal struggle for supremacy. This very naturally involved Judah in the trouble. All went well until Necho, King of Egypt, went against Babylon. The Egyptians had no intentions of disturbing Judah, and sent ambassadors to Josiah, assuring him of this and explaining their campaign. But the ambitious young king could not be persuaded by them nor by the prophet Jeremiah, that it would be disastrous for him to go against Egypt. Leading his army in person he engaged the Egyptians in battle on the field of Megiddo, where he met a most crushing defeat. During the battle the king was mortally wounded and died soon after reaching Jerusalem. His death was a national calamity. All Judah and Jerusalem mourned for him. He was buried with royal honors, and his life and services were ever after solemnly commemorated by his people. Judah was now laid under tribute to Egypt; this continued for five years. Jehoiakim was king of Judah during the supremacy of Egypt and for nearly six years thereafter.

III. Judah Taken Captive.

In the year 605 B. C. the Egyptians met the Babylonians on the historic field Carchemish and were defeated and Babylon became the master of the world and Judah became her vassal. For a few years Judah paid tribute annually to Nebuchadnezzar. About this time the Babylonians sent an army against Egypt. Jehoiakim seized this opportunity to revolt and refused to pay tribute. This resulted in an expedition against Jerusalem. The city surrendered without offering resistance and the king and many of the nobility were wantonly massacred. The succeeding king reigned only three months, when Jerusalem was again assailed. Under oath of protection to the citizens and preservation of the city, the king and his family gave themselves into the hands of the Babylonians. But within a single year the treacherous Babylonians invaded Jerusalem and carried captive more than

10,000 of the representative citizens, including all of youth and the skilled workmen, together with whatever remained of value in the temple and city. Zedekiah was placed upon the throne by Nebuchadnezzar to rule the scattered fragments of the kingdom. He continued to rule until the overthrow of Judah and the complete destruction of Jerusalem.

IV. Destruction of Jerusalem.

During the last years of Zedekiah there were two political parties in Judah, those that counselled resistance to Babylon and those that advised submission. To the latter class belonged Jeremiah. The first mentioned party supposed that they could league with some of the small surrounding nations and throw off their allegiance to Nebuchadnezzar. But it was evident that Judah must remain in vassalage either to Egypt or to Babylon. Jeremiah wisely and persistently urged submission to Babylon, for he seemed to know that any other policy meant utter ruin. Finally Nebuchadnezzar lost faith in Zedekiah and resolved to destroy Jerusalem. In the meantime an embassy was sent from Edom, Moab, Tyre and Sidon to Jerusalem with the hope that Zedekiah would join with them in an effort to throw off the yoke of bondage.

The prophet foresaw the consequences of this plan and earnestly protested against it. To make his protest more impressive he procured a number of common ox yokes, and putting one on his own neck, he sent one to each of the embassy with the following message:

"Thus saith Jehovah, the God of Israel. I have made the earth and man and the beast on the face of the earth by my great power, and I give it to whom I see fit. And now I have given all these lands into the hands of Nebuchadnezzar, King of Babylon, to serve him. And all the nations shall serve him till the time of his own land comes; and then many nations and great kings shall make him their servant. And the nation and the people that will not serve him, and that does not give its neck to the yoke, that nation I will punish with sword, famine and pestilence, till I have consumed them by his hand."

V. Jerusalem Besieged.

This message was sent to Zedekiah with the further statement: "Bring your necks under the yoke of the King of Babylon, and serve him and ye shall live. Do not listen to the words of the prophets who say to you, Ye shall not serve the King of Babylon. They prophecy a lie to you." This brought upon Jeremiah the bitterest wrath of these false prophets. Although he was alone, he was still undaunted. Hananiah, one of these professed prophets, snatched the ox-yoke from the neck of Jeremiah and broke it saying, "Thus saith Jehovah, Even so will I break the yoke of Nebuchadnezzar from the necks of all nations within two years." To this Jeremiah replied that he had broken a wooden yoke only to prepare an iron one for the necks of the people. He also declared that Jehovah had not sent Hananiah and that he had led the people to trust in a lie for which he should die that very year.

In two months the lying prophet was dead. Zedekiah awe-struck with the death of his counsellor, was now disposed to act on the advice of Jeremiah. But things went from bad to worse in Jerusalem. The people were flattered into the foolish idea that they could maintain their independence. Consequently every preparation was made to defend the city against the mightiest monarch that ever reigned in the East before the time of Cyrus. The great army of Nebuchadnezzar marched against the doomed city. They pitched their tents on all sides of it and erected high towers near the walls from the top of which they could throw stones into the city and shoot arrows over the walls. They also employed huge battering-rams to batter down the walls. These rams, and the engineers who operated them, were protected by means of sheds from the stones and other missiles which were hurled at them from the walls and towers. So strongly was the city fortified that the inhabitants were able to stand a siege of eighteen months.

At the end of this time they were driven to desperation. They could resist arrows and stones and battering rams, but

they could not resist the work of ghastly famine and desolating pestilence. Finally the Chaldeans made a breach in the west wall, and at midnight overpowered the guards, rushed into the streets, tore down the temples, and reduced the city to a mass of ruins. Many of the inhabitants who had survived the strangling grasp of famine were slain in the streets. The few remaining were carried captive into Babylon. Zedekiah's sons and courtiers were executed before his face. His eyes were thrust out and he was taken bound to Babylon and made to work as a slave in a mill. Thus in the year 588 B. C. the dynasty of David was ended.

VI. Fate of Jeremiah.

During the siege, Jeremiah fell into the hands of the opposing faction and was beaten, and imprisoned in a dungeon. His enemies, not satisfied with this, afterwards cast him into a well in which the water had dried, but at the bottom of which there was deep mud and slime. From this pit of death and misery he was rescued by one of the guards and thereafter remained secreted in the royal palace until the city fell.

In view of his earnest efforts to prevent the rebellion and owing to his integrity and high character, the conquerors spared him. Nebuchadnezzar gave him his choice either to accompany him to Babylon with the promise of high favor at his court or to remain at home.

Although Jerusalem was destroyed, the hills and vales of his native land were left. The few surviving peasants cultivated the neglected vineyards. Among this remnant, the dispondent prophet preferred to spend his remaining days. He made the city Mezpeh his home. From here he was carried into Egypt, and his subsequent history is not definitely known. According to one tradition he was stoned to death. Be that as it may, he died as he had lived, a martyr to the cause of God, and left behind him a shining and glorious record.

VII. The Prophet Ezekiel.

The prophet Ezekiel lived at the same time as Jeremiah.

He also prophesied concerning the destruction of Jerusalem and the fate of the king. In all respects his predictions agreed with those of Jeremiah except in one, where there was an apparent difference. Jeremiah said that Zedekiah should be carried in bonds to Babylon, and Ezekiel declared that Zedekiah should not see Babylon. The king condemned both prophets as untruthful because they did not agree, as he supposed, on this point. But we see that these predictions were both literally fulfilled. Zedekiah was taken bound to Babylon, but never saw the city, because his eyes were thrust out before he reached there.

LESSON IX.

ESTHER AND MORDECAI.

I. The Royal Feast.

It is generally agreed that Ahasuerus, of the Book of Esther, is the tyrannical and foolish Xerxes of profane history, who became king of Persia in 485 B. C. The character of this monarch is shown in his mad effort to scourge the sea because his fleet was destroyed by storm, and the punishment of death which he inflicted on his engineers because the bridge over Hellespont was swept away.

In the third year of his reign a great feast was held at Susa the capital of Persia. Nobles and princes from one hundred and twenty-seven provinces were present. It lasted for one hundred and eighty days and ended with a feast of all the people that were present in the palace. When the heart of the king was merry with wine, he commanded that Vashti, the queen, should be brought before his drunken guests that they might gaze upon her beauty. Vashti with becoming modesty refused to yield to this outrageous demand, because it was against all the customs of the time for a woman to appear in public unvailed.

This crowd of leering drunkards decided that the conduct of the modest queen, if it were to go unpunished, would result in many women revolting against their husbands' authority. Therefore, Vashti was discrowned and driven from the royal palace.

II. Esther Chosen to be Queen.

On the return of Xerxes from his disastrous expedition against Greece, it was decided that he should choose another queen. Accordingly, all the most beautiful young women of the empire were gathered, so that the royal tyrant might make a suitable choice. Among them was an orphan girl whose

parents had, many years before, been carried captive from Jerusalem by Nebuchadnezzar. At the death of her parents, she had been adopted by a good relative named Mordecai, who at the time was employed in the king's service. Among the numerous candidates for this high honor, the orphan Jewess, Esther, won the king's heart and was elevated to the queenly dignity.

III. Haman's Infamous Proposal.

Highest in authority next to the king was one Haman an Agagite. He may have been a man of considerable ability and energy, but he was one of the most revengeful, vain, and unscrupulous characters in history. It seems that all who held subordinate positions in the empire were compelled to prostrate themselves before the impious tyrant. At his approach all the king's servants bowed in the dust except Mordecai; he "bowed not, neither did he reverence."

Haman regarded this as a great indignity on the part of Mordecai; so he resolved on revenge, and that too, on a large scale. Refusing to notice the insignificant Mordecai, he determined to deal a death blow to all the Jews in the Empire. Haman represented to the king that the Jews were a standing menace to the peace and perpetuity of the kingdom, and that the only advantage derived from their existence was the revenue they contributed. To offset this he proffered to pay \$12,500,000 into the public treasury, if the king would issue an order for the wholesale massacre of this hated tribe.

The impulsive king accepted the infamous proposal. The thirteenth day of the twelfth month was fixed upon as the fatal day in which, "to destroy, to kill, and to cause to perish, all Jews both old and young, little children and women, in one day. This decree struck terror to the hearts of the Jews. In every province, whithersoever the king's commandment and his decree went there was great mourning among the Jews, and fasting, and weeping and wailing."

When Mordecai heard of it, he "rent his clothes, and put on sack-cloth with ashes, and went into the midst of the city and cried with a loud and bitter cry, and came before the king's

gate." Overwhelmed with grief, as he was, he would not bow down to the despicable Haman. Now for the first time Esther learned of Haman's cruel purpose.

IV. Esther Intercedes for Her People.

Mordecai through a messenger charged her to supplicate the king in behalf of her threatened people. Esther was greatly distressed over the affair and explained to her foster-father that if she were to venture uncalled into the presence of the king she would be doomed to instant death, unless he extended the golden sceptre. She added that she had not seen the king for thirty days. If she should intrude herself upon the king's presence and lose her life would it avail her unhappy countrymen anything?

Her explanation was carried to Mordecai. In reply this wise man said, that the fatal decree included her, and if she refused to act, God would raise up deliverance from another source. He also reminded her that perhaps the deliverance of His people was the purpose which the Lord had in making her queen.

These arguments made clear her duty. She said, "Go, gather together all the Jews that are present in Shushan, and fast ye for me, neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go into the king, which is not according to the law; and if I perish I perish."

What a noble resolve! What a splendid example of self-sacrifice! She is ready now for a martyr's fate if stern duty calls. Putting on her royal apparel she went alone into the court and tremblingly awaited the sign of life or death.

The capricious despot held out the sceptre. She was safe. She drew near and touched the top of it. The king addressing her said, "What wilt thou, queen Esther? And what is thy request? It shall be given thee to the half of the kingdom." Observe her skill. She does not make known her mission at once, but wisely prepares the way. She invited the king and Haman to a banquet, which invitation they graciously accepted. At

this banquet the king again inquired, "What is thy petition? and it shall be granted thee." The king must have felt that her wishes related to some weighty matter, when she again evaded, promising that she would make full answer to all his requests if he and Haman would favor her again with their presence at a banquet on the morrow.

V. Haman's Exultation.

"Then went Haman forth that day joyful and with a glad heart: but when he saw Mordecai in the king's gate, that he stood not up, nor moved for him, he was full of indignation against Mordecai. And when he came home, he sent and called for his friends, and Zeresh his wife.

"And told them of the glory of his riches, and the multitude of his children, and all the things wherein the king had promoted him, and how he had advanced him above the princes and servants of the king."

Haman said moreover, "Yea, Esther the queen did let no man come in with the king unto the banquet that she had prepared but myself: and tomorrow am I invited unto her also with the king. Yet all this availeth me nothing, so long as I see Mordecai the Jew, sitting at the king's gate.

"Then said Zeresh his wife and all his friends unto him, Let a gallows be made of fifty cubits high, and tomorrow speak thou unto the king that Mordecai may be hanged thereon: then go thou in merrily with the king unto the banquet. And the thing pleased Haman; and he caused the gallows to be made."

LESSON X.

ESTHER AND MORDECAI. (Continued.)

VI. Haman's Humiliation.

The very night that Haman spent exulting over his promotions and princely honors, was a sleepless night for the king. The hours wore away heavily and he tossed with restless anxiety upon his couch. Finally he asked that the records of his kingdom be read to him that he might refresh his memory concerning the great events of his life and thus while away the weary hours of darkness.

"And it was found written, that Mordecai had told of Begthana and Teresh, two of the king's chamberlains, the keepers of the door who sought to lay hands on the king." It would seem from this that Mordecai had saved the king from assassination, but through the excitement and stress of the times, he was forgotten and this deed went unrewarded. Now that the king was reminded of this neglect, he resolved to make some suitable testimonial of his gratitude.

It was now early dawn and Haman was astir making preparation for his revengeful execution of Mordecai. As he entered the court "the king said to him, what shall be done unto the man whom the king delighteth to honor?"

Then the pompous and conceited Agagite said to himself: "To whom would the king delight to do honors more than to myself." Little did this proud and wicked man dream that Omnipotent fingers were weaving about him a net of circumstances that would encompass him with disgrace and shut him up to speedy ruin.

In answer to the king's question Haman said, thinking of course that these honors were all intended for him: "Let the royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and the crown royal which is set upon his head: and let this apparel and horse be deliv-

ered to the hand of one of the king's most noble princes, that they may array the man withal whom the king delighteth to honor, and bring him on horseback through the street of the city, and proclaim before him, Thus shall it be done to the man whom the king delighteth to honor."

Then the king said to Haman, "Make haste, and take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the king's gate: let nothing fail of all that thou hast spoken. Then took Haman the apparel and the horse, and arrayed Mordecai, and brought him on horseback through the street of the city, and proclaimed before him, Thus shall it be done unto the man whom the king delighteth to honor."

Haman, with covered head, and weeping bitterly, hastened home and called together his friends and told them a story more dismal and humiliating than the one of the previous day was bright and self-glorifying. In the midst of this humiliation and defeat messengers came to conduct him to the banquet. So he plucked up courage and hied away to the banquet, thinking that the beautiful queen was still his friend.

VII. The Queen Makes Known Her Petition.

At the banquet the king was prompt to remind Esther that she had not yet made known her request. We cannot but admire her frank and skillful answer.

She said, "If I have found favor in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request: For we are sold, I and my people, to be destroyed, to be slain, and to perish. But if we had been sold for bondmen and bondwomen, I had held my tongue, although the enemy could not [for such a sum], countervail the king's damage," in the loss of the thrifty and enterprising people to which she belonged. To be sold to death, to cruel butchery, simply to satisfy the revenge of one wicked man was too much for the queen to endure, so she staked her life in this appeal to the king.

"The king in his wrath said, "Who is he, and where is he,

that durst presume in his heart to do so?" And Esther said, "The adversary and enemy is this wicked Haman. Then Haman was afraid before the king and the queen. And the king arising from the banquet of wine in his wrath went into the palace garden: and Haman stood up to make request for his life to Esther the queen: for he saw that there was evil determined against him by the king." Haman with all of his other meanness was a coward. He lacked the courage to meet the consequences of his own deeds. When the king returned to the banquet hall and saw Haman prostrate before the queen on the couch pleading for his life, he was still more enraged.

"And Harbonah, one of the chamberlains, said before the king, behold also, the gallows fifty cubits high, which Haman had made for Mordecai who had spoken good for the king, standeth in the house of Haman. Then the king said, Hang him thereon. So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrath pacified."

Thus swift and terrible retribution overtook the wicked and evil-designing Haman.

VIII. Mordecai Honored.

Esther was now glad to make known to the king, that Mordecai was her foster-father, and that he had cared for her from her childhood until she was honored with a place beside the ruler of the empire. As a mark of honor the king placed his ring upon Mordecai and made him prime minister. He was dressed in royal apparel of blue and white, and wore a great crown of gold, and garments of fine linen and purple, for Mordecai was great in the king's house, and his fame went throughout all the provinces, and he waxed greater and greater.

In answer to Esther's sympathetic plea to have Haman's cruel decree set aside, the king directed her and Mordecai to write to the Jews throughout the kingdom whatever they desired, to sign the king's name and attach thereto the royal seal.

The king's scribes were called and communications written not only to the Jews, but to the lieutenants, deputies, and

rulers of all the provinces from India to Ethiopia. And this message was transcribed into every language spoken in the one hundred and twenty-seven provinces.

Every available means was used to circulate this message as swiftly as possible. Post riders were despatched on horseback, on mules, camels and young dromedaries. This letter directed the Jews in every province, "to gather themselves together, and stand for their lives, to destroy, to slay, and to cause to perish all the power of the people and province that would assault them." This glad news was hailed with delight by the sorrowful Jews. "Whithersoever the king's decree came, the Jews had joy and gladness, a feast and a good day. And many of the people of the land became Jews: for the fear of the Jews fell upon them."

When the day fixed for the assault upon the Jews arrived they were prepared and defended themselves and their families with almost supernatural strength, and succeeded in slaying twenty-five thousand of their assailants.

The day, toward which the doomed Jews looked with dark forebodings, and which threatened to be a time of mourning, was changed to one of great rejoicing. The Jews ever after commemorated this day with appropriate festivities. It is called the feast of Purim and all orthodox Jews observe it regularly now.

LESSON XI.

JOB.

"Job," is a drama. The main body of the book consists of the poetical speeches of the characters. The beginning and the end are prose statements concerning the "man of Uz," the principal character. The meter has the balanced rhythm common to Hebrew and ancient poetry. Like all poetry it should be read aloud that the ear may appreciate it. There is nothing trivial about the book, it deals with big ideas, and is full of mystery.

I. The Greatest Man of the East.

"The Lord gave and the Lord hath taken away ; blessed be the name of the Lord," cried Job as he rent his mantle and fell upon the ground and worshiped. Job owned seven thousand sheep, and three thousand camels, five hundred yoke of oxen and five hundred she asses. He had seven sons and three daughters, and was honored as the greatest of all the men of the East.

Job was a perfect and an upright man, fearing God and eschewing evil. Just as he was looking forward to passing the rest of his life in plenty and contentment, at one stroke all his hopes were swept away. A messenger had no sooner brought the news that Sabeans had carried off all the asses and oxen, when another appeared crying, "A fire from heaven hath burned up the sheep;" a third servant announced, "The Chaldeans have carried away the camels;" and lastly came one who said, "As thy sons and daughters were feasting in their elder brother's house there came a wind from the wilderness and the house hath fallen and they are dead."

Then at the first blow of bitter disappointment, when weak men would faint or go mad, Job shaved his head and said, "Blessed be the name of the Lord." This was not because he did

not love his children, for he not only provided them with the good things of the earth, but looked after their spiritual welfare by offering burnt offerings to the Lord in case they should have committed sin.

Not satisfied with the destruction he had brought upon Job, and this trial of his faith, Satan went a second time before the Lord. Satan asserted that Job served God for gain. He had said, "Take away his prosperity and see if his faith endures." So as Satan came from walking to and fro upon the earth, to present himself before the throne of God, the Lord said, "Still my servant Job holdeth fast his integrity." Satan believed that every man has his price so he answered, "Skin for skin, yea all that a man hath will he give for his life, but put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face." The Lord replied, "Behold, he is in thy hand."

Satan smote Job with sore boils from the sole of his foot to the crown of his head. His skin turned black and his bones burned with heat. Miserably he went and sat upon an ash mound and scraped himself with a potsherd. He did not complain for he said, "The fear of the Lord, that is wisdom; and to depart from evil is understanding."

II. The Three Friends.

When the three friends of Job, all princes in their own country, heard of his calamity, each journeyed from his own land. They were Eliphaz the Temanite, a visionary man, Bildad the Shuhite, a man of learning, and Zophar the Naamathite, a practical man. When they beheld Job from afar off they lifted up their voices and wept. They tore their clothes, sprinkled dust upon their heads, and for seven days sat and looked at Job; yet no one opened his mouth to speak.

Affected by their silent sympathy at last Job broke forth into lamentations. He cursed the day in which he was born. "Why is light given to a man whose day is hid? Oh that I had died when I was born, for then I should be where the wicked cease from troubling, where the weary are at rest."

The three men tried to convince Job that he must have

sinned and that this was the punishment, as the good were always prosperous. The three friends were rich. Eliphaz began courteously, "They that plow iniquity and sow wickedness, reap the same. I had a vision and a spirit passed before my eyes, saying, "Shall mortal man be more just than God? shall mortal man be more pure than his maker. Behold happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty. Yet man is born unto trouble as the sparks fly upward."

Job maintained that he was innocent of wrong-doing, and only longed for death. He said, "My days are swifter than a weaver's shuttle, and are spent without hope. I would not live away." To Job, life was measured by events, not days. In the idle days of his disease he felt that time was flying and nothing doing. He turned on his friends, "What kind of comforters are you? Where is your pity? How forcible are right words but what does your arguing prove? Do you want to reprove the words of one that is desperate, which are as wind?"

Bildad spoke then, "Go search in the records of our fathers. God will not cast away a perfect man, neither will he help the evil doers: till he fill thy mouth with laughing and thy lips with rejoicing. If thou hadst done right though thy beginning was small, yet thy latter end should greatly increase."

In his woe Job refuted the arguments of his friends: "The earth is given unto the hands of the wicked. The Lord destroyeth the perfect and the wicked. It is not only the good that live long lives, are mighty in power and roll in wealth."

Zophar said almost brutally, "Shall a man full of lies and talk be justified? By what standard dost thou claim thou art pure. Who art thou to question God?"

Job answered, "Oh that I might talk with God and know wherefore I suffer. He alone judges my case. Though he slay me, yet will I trust him."

Again the three friends speak in turn, and a third time Eliphaz and Beldad uttered vain repetitions. The more they talk the stronger they hold to their opinions. They become excited and rail, but through it all, Job is the firm, patient listener clinging to his integrity with grim courage. In one thing all

three men agree, and that is that Job has committed some secret sin.

Bildad says mockingly to Job, "What thing are you to challenge the Almighty. Shall nature reverse itself because of you? The stars themselves are not pure in the Lord's sight, how much less so are you, a worm, the son of a worm?" Zophar contented himself with giving a lurid picture of the destruction of the wicked.

Job said, "No doubt you are the people and wisdom shall die with you. But I have understanding as well as you." Job can stand the jeers, and spitting of the rabble, but when his friends turn against him it is different. He cries, "Now I am a brother to dragons and companion to owls. My face is foul with weeping and on my eyelids is the shadow of death." Yet out of his despair rises a sublime faith. "For I know that my Redeemer liveth and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself and mine eyes shall behold and not another's, though my reins be consumed within me."

III. Elihu the Presumptuous.

Elihu, a young man who had been listening to the discussion, stepped forward, bursting with talk. He asked pardon a great many times for daring to speak before his elders, but audaciously said that as they had argued very badly, perhaps they would listen to him. He blamed Job and said that what might seem injustice in the eyes of man was justice in the Lord's sight. Elihu was intelligent and had one great idea, far ahead of the views of the old men. It was that trouble was sent to perfect man, not as a punishment, for as the Lord was omnipotent, how could it affect him whether man was good or bad?

IV. Out of the Whirlwind.

Then came the voice of the Lord from the whirlwind. He does not explain differences; he argues not; he simply says, "I am Lord." Addressing Job, "Where wast thou when I laid the foundations of the earth? When the morning stars sang to-

gether, and all the sons of God shouted for joy?" In words of grandeur he speaks of nature, "Canst thou bind the sweet influence of the Pleiades, or loose the bands of Orion? Dost thou feed the lions and the raven? Canst thou send lightnings or number the clouds? Didst thou give his strength to the war-horse? Does the eagle mount up at thy command?" Job, overwhelmed with the power of God can only answer, "Behold, I am of small account."

Job had stood the test and proved Satan false. The Lord restored his wealth two fold, camels, sheep, and oxen. Again he became the greatest man of the East. He forgave his friends and interceded with the Lord for them. Seven sons and three daughters were again born to him, and his daughters were the fairest women in the land. One hundred and forty years later, Job was gathered to his fathers, full of years and prosperity.

LESSON XII.

EZEKIEL, EZRA AND NEHEMIAH.

Ezekiel, the son of Buzi, the great prophet during the Babylonian captivity, was, like his predecessor, Jeremiah, a priest. One tradition makes Ezekiel the servant of Jeremiah. He was taken captive in the captivity of Jehoiachin, eleven years before the destruction of Jerusalem. He was a member of a community of Jewish exiles who settled on the banks of the Chebar, a "river" or stream of Babylonia. It was by this river "in the land of the Chaldeans" that God's message first reached him. His call took place "in the fifth year of King Jehoiachin's captivity." We learn from an incidental allusion (chap. 24: 18)—the only reference which he makes to his personal history—that he was married and had a house in his place of exile, and lost his wife by a sudden and unforeseen stroke. He lived in the highest consideration among his companions in exile, and their elders consulted him on all occasions.

His writings show that he devoted himself to the study of the sacred books of his people more than any other prophet either before or after the exile from Jerusalem. Frequent allusions are found among them to Genesis, Exodus, Hosea, Isaiah and the other prophets. His position in the history of the prophets is unique; Jeremiah had witnessed for God and warned the people in times of national corruption, but the people were still in their native land. But Ezekiel was far from Palestine, the land in which alone prophets had hitherto appeared. Thus he became the center in a foreign land around which those Jews who, through sorrow and affliction, were led to repentance, could gather. His words were the seeds of a revival which resulted in the return to Jerusalem, and he became the true forerunner of Ezra.

The last date he mentions is the 27th year of the captivity, so that his mission extended over 22 years. He is said to have

been murdered in Babylon by some Jewish prince whom he had convicted of idolatry, and to have been buried in the tomb of Shem and Arphaxad, on the banks of the Euphrates. The depth of his matter, and the marvellous nature of his visions, make him occasionally obscure. Hence his prophecy was placed by the Jews among the "treasures," those portions of Scripture which were not allowed to be read until the age of thirty.

I. Ezra.

The return of the Jews from Babylon to Jerusalem took place in three general movements—although many more may have returned at other dates and in less notable numbers. 1. In the first year of the reign of Cyrus, King of Persia a decree was issued encouraging any of the Jews who were under his dominion to return to Jerusalem to rebuild the holy temple. at the same time encouraging those who remained, to give every possible assistance to those who desired to return. Accordingly, under the leadership of Zerubbabel, 42,360 journeyed to Jerusalem, carrying with them much gold and silver and other treasure. In the second year after reaching Judea, the foundation of the temple was laid amid great rejoicing on the part of most of those who witnessed it, but among the older members, in whose memory lived the recollection of the former grandeur of the city and the sacred house, there was bitter weeping. 2. Eighty years after this, Ezra with a company of between six and seven thousand souls set out for Jerusalem. This noble man was the descendant of the priest Seraiah. From the brief statement given of him we are informed that he was a learned and pious priest residing in Babylon. He stood very high in the favor of the king, Artaxerxes.

The object of Ezra's return was more fully to establish the law of Moses, a task which his talents and training had eminently fitted him to perform. He is spoken of as "a ready scribe in the law of Moses." And "he had prepared his heart to seek the law of the Lord to do it, and to teach in Israel the statutes and judgments." From this we infer that he was not only familiar with the law, but possessed experience and

marked ability in expounding it. He set out from Babylon after assembling his company at the river Ahara, now unknown. Four months were occupied in crossing the desert. Besides carrying with them many valuables in the shape of vessels of gold and silver they had orders from the king authorizing the treasurers of the various provinces beyond the river, to furnish them with whatever was necessary for this sacred mission. Before entering upon this journey, Ezra called his people together, held a fast and invoked divine protection over the company during this perilous march across the desert. On arriving at Jerusalem he found, to his great distress, that many people had disregarded the law, which prohibited the Jews from intermarrying with the idolatrous people surrounding them, and that many of the princes had been foremost in forming this unhallowed alliance. In the deepest humiliation of spirit Ezra appealed to the Lord, deploring this offense. His profound sorrow over this grievous offense, moved the people to contrition, and they made a covenant with God to put away their strange wives and conform to the purity of the law of Moses.

II. The Law Expounded.

After the walls had been rebuilt under the direction of Nehemiah, the people gathered before one of the gates of the city to hear the law of Moses read. A pulpit of wood was erected from which Ezra expounded the law. "So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading." And thus for seven days they read and explained the law of the Lord given through Moses. On the eighth day a solemn assembly was held, the people recounted the Lord's goodness to them, and they made a covenant to serve Him.

The account of the death of Ezra is not given. Geikie says: "The Jews owe to Nehemiah the preservation of their nationality in a political sense, and are indebted to Ezra for the religious system which has kept them distinct and unperishable for more than two thousand years. The two were, together, the second founders of the nation."

III. Nehemiah.

Nehemiah was a great Jewish patriot and religious reformer who served as cupbearer for the Persian king, Artaxerxes. This was a position of the highest confidence, since the responsibility of the king's life resided in it, and the one occupying the position came to be finally the monarch's confidential adviser. Many Jews had returned to Jerusalem and suffered great affliction and reproach, the walls of the city were torn down, and the gates were destroyed by fire. The news of this unhappy condition awakened the keenest regrets in the sympathetic Nehemiah. His sadness attracted the notice of the king and he said to Nehemiah, "Why is thy countenance sad, seeing thou art not sick? This is nothing else but sorrow of heart." Then he revealed to the king that the cause of his grief was the miseries of his brethren in Jerusalem. At the same time he begged permission to go and rebuild the walls and restore the gates. The king and queen willingly granted him leave of absence, which finally covered a period of twelve years. A sufficient guard was appointed to conduct him safely across the desert, which was infested with bands of robbers. The stewards of the forests near Jerusalem were directed to furnish him with timber and other material necessary for the work of reconstruction.

Nehemiah reached Jerusalem in the early summer of 457 B. C. On the third night after his arrival, with a small company of men, he rode about the city and inspected the wall, under moonlight. An assembly of the priests, nobles and leading men was summoned, and the prophet explained to them that the desire of his heart was to rebuild the walls of the city. It was forthwith decided that they should be restored.

As soon as work commenced the enemies of the Jews began to whisper that a revolt was intended, but the noble Nehemiah kept steadily at work paying no attention to the opposition. The people of Jerusalem, Jericho and the surrounding towns eagerly joined in the undertaking, each completing the portion assigned them. When the enemies saw that the people were in dead earnest in the matter and that the walls were daily

nearing completion, a plan was concerted to attack the workmen and stop the progress by violence.

Nothing daunted the ever-watchful Nehemiah; the workmen were now armed with weapons of defense, and all the men able to bear arms were called into service, one part standing guard while the other part worked. And thus with increased energy they pushed forward the work to completion. These conditions were quite parallel to the conditions under which the Nauvoo temple was completed.

IV. The Poor Relieved.

The open hostility of their enemies was not the greatest difficulty they encountered. The rich class of Jews had gained control of the land and the poorer class was grievously distressed for want of the necessities of life. Nehemiah bitterly reproached the men who had thus taken advantage of their less fortunate brethren. In public assembly he explained the great sacrifice which had been made to redeem many of their kindred race who had been slaves to aliens. Then he exposed the shameless cruelty of those who had compelled their poor brethren at home, to part, not only with their property, but to sell their children to meet their debts. Nehemiah, during all the years he resided in Jerusalem, kept an open table daily for a hundred and fifty of the poor. Moved by this example of generosity and roused by the enthusiasm of their great leader, the debtors abandoned their claims and restored to the poor their former possessions. The walls were at last finished and their completion was celebrated with great solemnity. Besides improving the material conditions of his people, Nehemiah corrected many evils among them. The service in the temple was established and stringent laws to prevent the desecration of the Sabbath day were enforced.

No intimation is given of the time or place of Nehemiah's death, or of the details of his later life.

LESSON XIII.

KING BENJAMIN.

I. From Nephi to Benjamin.

The little colony that Lehi, under divine guidance, led from Jerusalem to South America had not been there very many years before there occurred a division. One party was headed by Nephi, the other by Laman; and both sides took the names of the leaders. Hence, throughout the Book of Mormon, we meet with the terms Nephites and Lamanites. Not only did they take the names, but they assumed or inherited the essential characteristics of their chiefs. Hence, too, we find the Nephites to be on the whole a peaceful, industrious, and progressive people, and the Lamanites rebellious, wild, and savage. There was another difference. The Nephites retained the natural whiteness of their skin, while the Lamanites, on account of their wickedness became dark, or copper-colored. During the hundreds of years that these two peoples occupied this land together, we find Nephites joining the ranks of the Lamanites, and sometimes the Lamanites going over to the Nephites; but in each case, it seems, there was generally a corresponding change in the color. That is to say, when Nephites became wicked and allied themselves with the Lamanites for purposes of evil, they generally became dark; and when the Lamanites repented of their sins and joined the church, they usually became a "white and delightsome people." According to various descriptions of the Lamanites given in the Book of Mormon, they were extremely low in the scale of civilization, much the same in fact as the Indians of North America were when discovered by Europeans. We find them living very often on raw meat, going without clothing except a "skin which was girded about their loins," encouraging revengeful feelings towards their more prosperous neighbors, and always taking the initiative in war.

For more than four hundred years these two peoples had remained practically distinct. The Nephites, during this period, had kept a careful record of their doings on metallic plates, the religious history on one set and the political history on another. These had been mainly in the hands of the prophets. Prosperity, for the most part, had attended the people, but every now and then destructive wars would break out between them and the Lamanites. Numerous prophets had arisen to give them the word of the Lord. Churches had been organized, and thousands knew almost as much about the personal ministrations of Jesus Christ in the flesh as we do now with the four "Gospels," in our hands, so clear and minute had been the predictions of their religious leaders.

II. Character of Benjamin.

Of Benjamin's life before he was made king we have no information at all. Indeed, we know very little of him during his long and peaceful reign—most probably because it was peaceful. Almost the only event that is given in detail is the one that we shall presently relate. He was the son of Mosiah, who was also a king, and after whom no doubt he named his son.

Benjamin was in the first place a successful and conscientious warrior. It seems that when he began to reign, his people were in considerable straits on account of the Lamanites. Very likely these savage people had previously captured some Nephite cities and could not be expelled. At any rate, a war broke out between the two races at the opening of Benjamin's rule which called for quick and decisive action on the part of the king. Arming himself with the famous sword of Laban, he headed a large force and completely routed his enemies. In the strength of the Lord, says Mormon, did Benjamin and his army contend against the Lamanites, until they had slain thousands of them and had driven the rest from the lands of the Nephites. No doubt, the phrase "driving the Lamanites out of the land," so often used in the Book of Mormon, meant a good deal more to these ancient people than it can mean to us. At all events, Mormon and Amalaki give Benjamin very high praise for his prowess in battle.

But the glory of Benjamin's life is that he was a man of peace. When it was necessary, he could handle the sword and the spear in such a manner as struck terror to the hearts of his enemies; but when there was no fighting to be done, none knew better how to cultivate the arts of peace. "King Benjamin was a holy man," declares the sacred historian, "and he reigned over his people in righteousness." That he was a good man is also evidenced by the fact that Amalaki, the last of the prophet-keepers of the sacred plates, delivered to the king the records that had been entrusted to him. We do not read, during this reign, of any wickedness on the part of the king, or any attempt to display his kingly authority. He knew too well that any needless grandeur, such as most other kings would desire, would require to be paid for out of a meagre public purse; and his conscience would not permit him to lay oppressive burdens on the backs of his people. So he generously sacrificed what he might have looked upon as his due, to the good of the nation. In fact, he went to such a point in his profound regard for his people's welfare as to labor with his hands to support himself and family rather than impoverish anyone by drawing a salary. His example in this respect was followed by other Nephite rulers.

III. The King Calls His People Together.

About three years before his death Benjamin requested his son Mosiah to have all the people meet at Zarahemla. "On the morrow," he said, "I shall proclaim unto this people out of mine own mouth, that thou art a king. And moreover I shall give them a name that they may be distinguished above all people which the Lord hath brought out of the land of Jerusalem." He went on to say that they had been a diligent people in keeping the commandments of the Lord. Mosiah did as he was asked, and accordingly the people collected at the chief city.

"And it came to pass that when they came up to the temple, they pitched their tents round about, every man according to his family, consisting of his wife, and his sons, and his

daughters, and their sons, and their daughters, from the eldest down to the youngest, every family being separate from another. And they pitched their tents round about the temple, every man having his tent with the door thereof towards the temple, that thereby they might remain in their tents, and hear the words which King Benjamin should speak unto them."

The people being unable to hear him, the king had a high tower built, which he ascended daily to address them; but so great was the multitude that, even then, many of them could not hear. So he ordered that his words be written and delivered to all those who were beyond the reach of his voice; and in this way everybody was informed concerning what he said.

IV. Substance of the Discourse.

He first sought to impress the people with the solemnity and importance of the occasion. "I have not," he said, "commanded you to come up hither to trifle with the words which I shall speak." Then he referred touchingly to his own infirmities, placing himself on a level with them. He called them to witness that he had sought to serve them all his days and had not desired gold nor silver nor any manner of riches, but that he had labored like the rest for his support. "When ye are in the service of your fellow beings," he declared, "ye are only in the service of your God"—a sentiment that it would be well for every ruler and officer to keep in mind even in our day. Finally, he compared the state of him who keeps the laws of God with the condition of him who does not. "Ye should consider," he added, "the blessed and happy state of those that keep the commandments of God. For behold, they are blessed in all things, both temporal and spiritual."

But the principal part of his discourse concerned the future. He related a vision that he had received. An angel had informed him concerning the coming of Jesus Christ in the flesh. We must bear in mind that this was more than a hundred years before the first advent of our Savior. The time was not far distant, he said, when God would come down to dwell with men. He gave His name, the name of His mother, and many of the details of His life. He should suffer temptation, pain of

body, hunger, thirst, and fatigue, even more than man could suffer, "except it were unto death;" the Jews should scourge him, and at last put him to death on the cross; on the third day He should rise from the dead, that a righteous judgment might come upon the children of men. His blood should atone for "those who have fallen by the transgression of Adam, who have died not knowing the will of God concerning them, or who have ignorantly sinned." And the knowledge of the Savior should furthermore spread throughout every nation, kindred, tongue, and people. Those who believed in Him should be saved, but wo unto those who rejected Him.

So wrought up were the people when they heard this that they fell to the ground, for the fear of the Lord had come upon them. They cried aloud: "Oh have mercy, and apply the atoning blood of Christ, that we may receive forgiveness of our sins, and that our hearts may be purified; for we believe in Jesus Christ, the Son of God, who created heaven and earth and all things, and who shall come down among the children of men." And the Spirit of God came upon them, and they received a remission of their sins.

This pleased the king very much. When he asked them if they believed all he had told them, they answered that they did. "We are willing," they said, "to enter into a covenant with our God to do his will, and be obedient to his commandments in all things that he shall command us, all the remainder of our days, that we may not bring upon ourselves a never-ending torment." And the king said: "Because of the covenant which ye have made, ye shall be called the children of Christ, his sons, and his daughters." All the people, except only the children, entered into this covenant, and their names were written down.

Then he consecrated his son Mosiah to be king in his place, giving him instructions concerning the affairs of the kingdom, and appointing priests "to stir up the people to a remembrance of their oaths."

After this King Benjamin lived three years, but the people for generations treasured his name in their hearts.

LESSON XIV.

ABINADI.

The events we have just narrated in connection with the life of King Benjamin occurred in the land of Zarahemla, a place which "is supposed to have been north of the head waters of the river Magdalena," those we are now to consider happened in the land of Nephi, or as it is sometimes called Lehi-Nephi, a place which is thought to have been "in or near Equador," both countries being in South America. But before we can understand the circumstances connected with this part of Nephite history, it is necessary for us to know how it happened that there were two different places so far apart occupied by the Nephites at the same time.

I. Zarahemla and the Land of Nephi.

Most probably the first home of Lehi and his colony on coming to America was Chili, that long, narrow strip of land lying along the western shores of South America. From here the descendants of this prophet drifted northward, most likely along the sea coast, till they reached a spot somewhere near what is now called Equador, which they named Nephi, after their leader.

In course of time, however, difficulties arose between them and the Lamanites, and so it became necessary for them to seek another home where they might not be molested by their enemy. This move occurred in the reign of Mosiah, the father, that is, of the Benjamin of whom we read in the previous lesson. He led his entire people into the wilderness with "preachings and prophesyings," we are told, till they reached a place which they found to be already occupied by a race hitherto unknown to the Nephites. These people were the descendants of Mulek, who was a son of Zedekiah, king of Jerusalem, and who came to America with a small company about eleven years

after Lehi left the Holy City. And they had lived here not only without any communication with any other people, but also without any records of their own doings or of their ancestors the Jews. We can easily believe, therefore, that when these two races came together neither was able to understand what the other said, by reason of the corruption which the language of the Mulekites had undergone. This place was called Zarahemla. The Nephites taught the Mulekites their language and religion; and eventually the two people became one.

II. Zeniff Returns to the Land of Nephi.

After the Nephites had lived at Zarahemla for some time, Zeniff led a company into the wilderness with the purpose of going to the land of Nephi and re-possessing it. An attempt to do this, it appears, had been previously made, but had failed on account of internal dissensions. This was a daring undertaking on the part of Zeniff and his followers. They succeeded, however, in reaching the borders of their former home. Permission was asked of the king of the Lamanites to occupy the land, and was granted with a readiness that should have surprised them and put them on their guard. So the company re-occupied the city of Nephi and two or three others lying in the neighborhood. Zeniff afterwards understood the real motive of Laman, the king, in permitting him and his people to live there on such easy terms; for after a while we find him saying: "Now it was the cunning and the craftiness of King Laman, to bring my people into bondage, that he yielded up the land that we might possess it."

After they had been there for about twelve years, Laman began to grow uneasy lest the Nephites should become too numerous and powerful. No doubt during these years the people had greatly prospered, for they were industrious and economical in their living. But this very prosperity had excited the cupidity of the thriftless and revengeful Lamanites. Meantime, Zeniff had become king of the colony.

One day, away to the south in the land of Shilom, while the Nephites were feeding their flocks and tilling their land,

the Lamanites suddenly pounced upon them, killing many and running off the animals. The people of course, being totally unprepared for such an attack, fled in consternation to the city of Nephi. Zeniff began the immediate preparation for a vigorous defense. He armed his people with whatever weapons they might lay their hands upon, and drove the enemy with terrible slaughter from the land. In one day and night, we are informed, they killed three thousand and forty-three, but two hundred and seventy-nine of their own men had fallen. Once again in Zeniff's lifetime the Lamanites came against them to plunder and to murder: and again they were driven from the land.

III. The Reign of Noah.

But Zeniff died and Noah his son became king. Then there was a change. Being a bad man, he surrounded himself with bad counselors. He removed from the priesthood all those who had been appointed by his father, filling their places with men who would not be likely to reprove him in sin. He built a "spacious palace," with a throne in the midst, all of fine wood, ornamented with gold and silver, and precious things; and taxed the people very heavily to pay for all this pomp and display. One fifth of all their property he required to support himself and his priests. And he built a high tower that he might overlook the land of Shilom and Shemlon, which were in the hands of the Lamanites. The Book of Mormon names some horrible sins that this king and his priests committed, and then goes on to say that the people followed these evil examples. So the general condition of king, priests, and people, especially during the end of Noah's reign, was extremely bad. At this particular time, a signal victory over the Lamanites appears to have "puffed them up in the pride of their hearts." "Fifty of us," they exclaimed, "can stand before thousands of Lamanites." And they boasted in their own strength.

IV. Abinadi Appears.

Now there was a man among the people whom the Lord

raised up as a prophet. His name was Abinadi. It is probable that he was one of the priests of the good king Zeniff. At any rate, he came predicting that evil would befall the people for their wickedness unless they repented.

"Thus saith the Lord," he said, "Wo unto you, for I have seen your abominations. Except ye repent, I will visit you in mine anger, delivering you into bondage and affliction. And it shall come to pass that when you cry unto me, I will be slow to hear your cries."

Of course this bold language, when it reached the ears of the king, made him very angry. "Who is this Abinadi," he demanded, "that I and my people should be judged of him? Bring him hither, that I may kill him!"

But Abinadi could not be found. He had suddenly and mysteriously disappeared. For two years no one heard anything of him. Then he came back disguised.

But he had the same message to deliver. He predicted that the people, because of their sins, should go into bondage, and be smitten on the cheek. Vultures and dogs should eat their flesh. Burdens should be lashed upon their backs, and they should be driven like dumb animals. Insects should pester their land and devour their grain. "The Lord," said Abinadi, "will cause you to howl all the day long! And the king," he went on, "shall be as a garment in a hot furnace, as a dry stalk of the field, or as the blossom of the thistle, fully ripe, in a wind storm."

V. Abinadi Before the King.

When all this reached the king's ears, his wrath knew no bounds. But there was no need for a second command to capture Abinadi, for the priests had already done this. Doubtless the prophet, when brought before the king, looked about him on the fine trumpery that Noah had surrounded himself and the priests with. But he stood there unabashed, his soul burning with his divine message. And now the opportunity had come to deliver it in the very presence of the king.

The priests took him in hand. They wished at once to

display their own knowledge of the Scriptures and to demonstrate Abinadi's ignorance of them.

"What is the meaning," they sneeringly began, "of the passage: 'How beautiful upon the mountains are the feet of him that bringeth good tidings?'"

But Abinadi replied, "Wo unto you for perverting the ways of the Lord; for if ye understand these things, ye have not taught them." Then he enumerated a long catalogue of their sins. They had broken the Sabbath; they had worshiped false gods; they had been guilty of immoral conduct; and they had encouraged the people to do likewise.

"Away with this fellow!" shouted the king. "Away with this fellow, and kill him!"

The priests, only too willing to execute this murderous command, put forth their hands to catch the prophet. But he said:

"Touch me not! for God will smite you if you lay your hands on me till I have delivered my message. Then you may work your will." The Spirit of the Lord was upon him, and his face shone as the face of Moses did when he came down from Sinai after speaking forty days with God. The priests, therefore, stood back.

Then he spoke to them of Christ. But they denied all knowledge of Him, and attempted to justify themselves because they had taught the law of Moses. Abinadi showed that this very law condemned them. None, he said, could have known better that the Mosaic law would be done away in Christ. And he went on to speak in prophetic language of the minutest particulars in Messiah's life on the earth, of the purpose of his coming, and of many sayings in the Scriptures referring to Him. Jesus was not to be a mere man, but God manifest in the flesh.

This last statement was a signal for a fresh outburst on the part of the priests. "Now we know," they shouted, "that thou art worthy of death, for thou sayest that God shall dwell among men. For this cause, unless thou recall thy words, thou shalt die!"

"I have permitted myself to fall into your hands," was the

answer, "and I am willing to suffer death, that my words may stand as a testimony against you at the last day."

This frightened the king. and he offered at this point to release Abinadi. But the priests clamored for his life, crying out, "He has reviled the king!"

And they took the prophet and applied burning faggots to his skin. When the flames began to eat his flesh, he cried aloud to them :

"Behold, even as ye have done unto me, so shall vour posterity do to others who keep the commandments of God. But ye shall be smitten, and scattered even as a flock is driven by wild beasts. Ye shall be hunted in the wilderness, and suffer death by fire even as I do!" And he died with a prayer on his lips.

VI. Abinadi's Prophecies Fulfilled.

Now, among the priests of Noah there was one whose name was Alma and who had been converted through the teachings of Abinadi. But he had been thrust out of the king's presence for taking the prophet's part during the trial which we have just related. Later he succeeded in converting about four hundred and fifty people, and baptized them in the waters of Mormon. These people used to go often to Mormon to hear Alma preach. But once they were discovered by the king's servants, who had been sent out to see what movement was going on among the people. Noah sent out an army to find them, but the army returned unsuccessful. For Alma, under divine guidance, had taken his people into the wilderness. The Lord finally led them to the land of Zarahemla.

As this army was returning there occurred a division, and some breathed threatenings against the king. Gideon was among the latter class. He swore that he would kill Noah, and later actually attempted to carry out this threat. The king ran to the tower, where he would have been slain, had it not been for the fact that the Lamanites just then were coming against them.

Instead of fighting, the cowardly king ordered all the people to flee into the wilderness before the enemy. While doing

this they were overtaken, and many of them slain. When Noah saw the slaughter of so many of his people, he issued a second command, more cowardly than the other, for the men to abandon the women and children. Some of them, including, of course, the king and his priests, actually did this. But later a number took shame for such a despicable act, and proposed to go back and perish with their families. The king, however, attempted to prevent this, and was taken by the enraged men and burned to death. The priests would have suffered a similar fate but for their escape. Later they were hunted like wild beasts of the forest.

Those who refused to desert their wives and children were taken captive by the Lamanites, brought back to Nephi, and permitted to live there on the condition that they would deliver up half of all they owned and promise to pay tribute to the Lamanite king from year to year of one half of what they produced. For a time there was peace. Limhi, Noah's son, was made king. But the rest of Abinadi's prophecy had to be fulfilled. Accordingly, the Lamanites became troublesome. They smote the people of Limhi on the cheeks; they laid heavy burdens on their backs, and drove them like animals. Every detail of Abinadi's predictions was fulfilled with horrible exactness.

Finally, the people were humbled to the dust, and they called upon the Lord. Subsequently a delegation that had been sent out by King Mosiah at Zarahemla found them and they all stole away in the night, returning to the main body of the Nephites.

LESSON XV.

ALMA THE YOUNGER.

In Alma, commonly known as the younger, we have a man, who, for tireless energy, zeal, and firmness in holding to convictions, has few equals in the history of religion. In some of the outer circumstances of his life there is much that reminds us of the Apostle Paul among the early Christians.

I. How Alma Was Converted.

You will remember that when Alma the prophet (the father of this Alma), who had been a priest of Noah in the land of Nephi, succeeded in escaping from that wicked king, he was led with his people to the land of Zarahemla. Mosiah II, the son of Benjamin, was then king. Alma and his converts were received with joy by the main body of Nephites, among whom the new prophet made himself extremely useful in dispensing the word of God. He worked hard and continuously for the conversion of the people, and met, it appears, with a good deal of success; for there prevailed a universal excitement over religion.

Now this Alma had a son whose name was also Alma. He was apparently a young man of independent character, winning manners and fluent speech. Not only did he not believe the teachings of his father, but he considered it his duty openly to combat them. So he went about zealously trying to undo the work of his father. His personal address and plausible reasoning won him many adherents, and people began to take sides for and against the church. In this work of destruction he was aided materially by four sons of Mosiah the king.

It is strange, but nevertheless true, that skepticism always endeavors to tear down; it never attempts to build anything. Moreover, it has often been found very intolerant. Whenever, therefore men find themselves tearing down, when they should

be building up, or interfering with the rights of belief in others, they should pause and think upon their actions and opinions. Alma and his followers were unwilling that people should believe in the church; hence they attempted, by persecution, to make them apostatize.

This conduct on the part of the young Alma grieved his father very much. Knowing the evil that his son was doing the people and the real consequences of it, he reasoned with the young man, urged him not to speak against the work of God, and prayed over him in secret, night and day. And no doubt the king was affected in the same manner over his sons' actions. Very likely the fathers took this conduct the more to heart because they knew that a good deal of the influence exerted by the young men was due to the fact that they were their sons. But argument and prayer alike seemed in vain; the young men showed no signs of relaxing in their opposition to the Church. Events, however, were permitted to take their own course until it was manifest that the dissenters were actually persecuting those who chose to believe differently; for there seems to have been absolute religious freedom among the Nephites, and anyone might believe as he pleased providing he did not interfere with the belief of any one else. So Mosiah, when the apostates began interfering with the rights of the churchmen, issued a command prohibiting any such intolerance. Nevertheless, the five young men continued to teach their pernicious doctrines.

One day as they were going about on their evil errand, an angel of the Lord appeared to them, descending in a cloud, and speaking with a voice of thunder that caused the ground to shake. So great was the consternation of Alma and his companions that they fell to the earth.

"Alma," said the angel, "arise and stand forth. Why dost thou persecute the Church of God? The Lord hath said, 'This is my church, and I will establish it; and nothing shall overthrow it, save it be the wickedness of my people. If thou wilt of thine own self be destroyed, seek no more to destroy the work of God.'" Alma and the others arose.

Then the heavenly messenger pointed out to them the

wickedness of their conduct in misleading the people, and rehearsed some of the marvelous things in the history of the Nephites. At the conclusion of the angel's words the young men again fell to the ground overwhelmed with astonishment. Alma was struck dumb, and became so weak that he had to be carried home.

His father rejoiced when he saw his son's condition, for he knew that it was the power of God that had affected him. After three days and nights Alma "opened his mouth" and spoke to the people who had assembled to witness so great a miracle. Of Alma's change of feelings we may judge by his words on recovering his speech. "My soul," he said, "hath been redeemed from the gall of bitterness and bonds of iniquity. I was in the darkest abyss; but now I behold the marvelous light of God. My soul was racked with eternal torment; but I am snatched, and my soul is pained no more."

Of course, the news of this wonderful change in these young men by which, from perverters of the way, they had become zealous workers for God, soon spread among the people. Many of those who had been led away by the sophistries of Alma and his companions repented of their sins and joined the church.

II. Alma as Chief Judge.

At the death of Mosiah the government of the Nephites underwent a change. Up to this time it had been a kingdom, but now it became a republic, or better still, a kind of democracy. This change occurred in the year 91 B. C., five hundred and nine years after Lehi left Jerusalem.

Mosiah had two reasons for establishing the republic. In the first place, though he appears to have thought that the ideal government is a kingdom where the king is led by the counsels of the Lord—a theocracy, as we shall call it today—still he saw that under conditions such as prevailed among his people at the time, kingship had some very grave dangers. "Behold," he said, "how much iniquity doth one wicked king cause to be committed, yea and what destruction!" "Ye cannot dethrone an iniquitous king," he went on to say, "save it be

through much contention and shedding of blood." All of which is confirmed by the history of nations other than the Nephite. So he thought that his people would better not attempt to perpetuate the kingdom for fear of calamities which the future might bring on the nation.

But there was another consideration that induced him to suggest this change. Now the Nephite kingship, it seems, was hereditary. Hence upon the death of Mosiah, it would naturally devolve upon his son Aaron. Aaron, however, had been converted with Alma; he having been one of those who sought to destroy the work of God. He was now so thoroughly imbued with a desire to spend his life in the ministry, that his father was unable to persuade him to accept the office of king. The other sons likewise refused it and for the same reason. So there was no alternative for Mosiah than either to give the kingdom to another or make a change in the government. With a deep insight into poor human nature, he made this profound observation to his people: "And who knoweth but what my son to whom the kingdom doth belong, shall turn to be angry [in case, that is, another family had been given it], and draw part of this people after him, which would cause wars and contentions among you, which would be the cause of the shedding of much blood." We cannot but admire the wisdom of the king in dictating, and the submission of the people in adopting, at this crisis, such a wise measure for the future safety and perpetuity of the nation.

So the Nephite people were thereafter governed by judges. There was one chief judge besides inferior judges. "This chief judge, elected by the people, was the supreme governor of the land, the chief executive of the laws. His oath of office bound him to judge righteously, and to keep the peace and the freedom of the people, and grant unto them sacred privileges to worship the Lord their God, to support and maintain the laws of God all his days, and to bring the wicked to justice, according to their crimes." It seems that the inferior judges were amenable to the chief judge, while the chief judge was in turn amenable to a court composed of a number of inferior judges. Alma, the subject of this lesson, was the first chief judge; and

from the time of his father's death he had also been the head of the church. This change in the Nephite government altered the manner of reckoning time also, for instead of counting from the time that Lehi left Jerusalem, the Nephites now reckoned from the year when the judges began to reign.

In the beginning of the fifth year of the reign of the judges, there arose a difficulty which had to be settled by the sword. A man named Amlici, a "wise and cunning man as to the wisdom of the world," succeeded in gaining many followers in his attempts to subvert the church and the government. He wanted to be king. Alma obtained the voice of the people on the question as to whether Amlici should be king, and they returned an unquestionable no; though the following of the would-be-king was so great as to cause the better and more numerous class no little apprehension concerning their political and religious freedom.

But this did not by any means end the matter. The malcontents attempted to make Amlici king anyway, coming out in open rebellion against the government. But the others were prepared for them. A battle ensued in which the Amlicites were routed. Presently, however, they returned with an innumerable host of Lamanites. This vast army was met in another place and defeated with heavy loss on both sides, though that of the Lamanites and Amlicites was double that of the Nephites. In both of these battles Alma led the forces of his people. A third time did the incorrigible Amlicites come against the government army, and with the same result. This ended the bitter struggle, but there was mourning and lamentation in all the Nephite cities over the slain of their people.

LESSON XVI.

ALMA THE YOUNGER. (Continued).

III. Mission to Ammonihah.

In the ninth year of the Nephite Republic, there grew up what the Book of Mormon terms "great inequality" among the people. Some lifted themselves up in their pride, "turning their backs upon the needy, and the naked, and those who were hungry, athirst, or sick and afflicted;" while others abased themselves "succouring those who stood in need, feeding the hungry, and suffering all manner of afflictions for Christ's sake." Alma, therefore, resigned his chief judgship in order that he might devote his entire time trying to remedy this condition of affairs. Accordingly, he began his ministry at Zarahemla, and afterwards extended it to Gideon, Ammonihah, and other cities, meeting with considerable success. But for several reasons we shall speak in detail only of his labors among the inhabitants of Ammonihah in the tenth year.

As soon as Alma reached this place, he began preaching the word of God, but the people were given over to iniquity. They "withstood his words, reviled him, spit upon him," and finally cast him out of the city. Weighed down with sorrow and disappointment, the good man was making his way towards another place, when an angel appeared to him. "Blessed art thou, Alma," said the heavenly personage; "lift up thy head and rejoice, for thou hast great cause. Thou hast been faithful in keeping the commandments of God from the time when thou didst receive thy first message from him. Behold, I am he that did deliver it to thee. I am sent to command thee to return to Ammonihah and preach unto the people that except they repent the Lord God will destroy them."

Obedient to this divine mandate, Alma returned to the city. Now, having had no food for several days, he asked a man, whom he met, for something to eat. "I am a Nephite,"

said the man, "and I know that thou art an holy prophet of God, for thou art the man whom an angel said in a vision, Thou shalt receive; therefore come with me into my house, and I will impart unto thee of my food; and I know that thou wilt be a blessing unto me and my house." This man's name was Amulek. Alma went into the house and ate. Afterwards he taught Amulek the gospel, resting for a time before beginning to preach.

In a few days the word of the Lord came to Alma: "Go with my servant Amulek and prophesy to the people, saying, 'Repent ye, for thus saith the Lord, except ye repent, I will visit this people in mine anger.'" So Alma and his companion, filled with the Holy Spirit, began their mission to this fated city.

There is not sufficient space to dwell in detail on what these prophets said. It is sufficient to say that they delivered their message of warning with the utmost faithfulness, and that they were combatted by all the wisdom and cunning that the perverse people could muster. They spoke of Christ and his work of redemption for mankind, of the manifestations of God in the history of the Nephites and Lamanites, and of the teachings of the holy Scriptures regarding all these things. They warned them that, unless they repented, they and their city should be utterly destroyed.

Zeesrom, a lawyer, was their chief opponent. The Book of Mormon declares that he was "expert in the devices of the devil that he might destroy that which is good." Urged on by the people, he kept asking questions of Alma and Amulek for the purpose of confusing them. But the prophets, through inspiration of the Lord, turned all the questions against the crafty lawyer. Not only did Zeesrom endeavor to entangle them in argument, but he assumed them to be so hypocritical and insincere as to be bribed into self-contradictions. "Here is six onties of silver," he said to Amulek, "and all these will I give thee if thou wilt deny the existence of a supreme Being." But Amulek answered that the lawyer himself believed in God, only he affected disbelief for purposes of evil. He knew that Zeesrom had no intention of giving the money. Alma and his

companions were able, by inspiration, to understand the very thoughts of Zeesrom, and time after time, told him the intents of his heart. Caught in his evil devices, Zeesrom began to inquire in real earnest concerning God, till he was finally converted to the truth. As soon, however, as this occurred, he was thrust out of the city as a heretic. Others likewise were converted, and were similarly cast out.

The unbelievers took Alma and Amulek and bound them, hand and foot. Afterwards, in their insane fury, they secured the wives and children of those who had accepted the words of these prophets and cast them into the fire, in the very presence of these men of God, in the hopes, perhaps, that they would recant. But they remained firm, though tortured in soul on account of the horrible scene they were compelled to look upon. "Let us stretch forth our hands," said the compassionate Amulek, as he saw the pains of the women and children who were consuming in the fire; "Let us stretch forth our hands, and exercise the power of God which is in us, and save them from the flames." But Alma, though equally touched, replied that the Spirit constrained him not to do so; for the Lord would receive these people unto himself, and their testimony should stand against those who had put them to death.

Another kind of cruelty was reserved for Alma and Amulek. From this scene of burning they were conducted to prison. The chief judge of the city stood before them and said, smiting them on the cheek: "After what ye have seen, will ye preach again unto this people, that they shall be cast into a lake of fire and brimstone?" But they answered not a word. And he smote them again. Many lawyers, judges, priests, and teachers came to taunt them. But they could not be induced to speak. "Will ye again condemn our law?" they asked. "If ye have such great power, why do ye not deliver yourselves? How shall we look when we are damned?" And many other such blasphemous questions they put. Still the men of God said nothing. Then they were smitten and spit upon. This continued for three days, all of which time they had been given no food or water. But this brutal treatment was continued a

little too far. For, one day, as the chief judge and his evil company were going through this derisive performance, the power of God came upon Alma and Amulek and they rose to their feet. Their bands were loosed; some of the mockers fell to the earth in the utmost terror, others fled; the earth shook mightily, the walls of the prison were rent in twain, and the entire building tumbled to the ground, covering the wicked revilers, but leaving Alma and his companion standing in the midst unhurt. The people, hearing the crash of the falling building, came running to the scene; but when they beheld the despised prophets coming forth unbound while their own men had been buried in the ruins, they fled in dismay "as a goat fleeth with her young from two lions." Alma and Amulek left the city never to return.

Some time after this, the hosts of Lamanites, burning with vengeance at some injury they imagined themselves to have received at the hands of the Nephites, came pouring forth out of the wilderness and, in true Indian fashion, fell upon this fatal population of Ammonihah as being the first in their path, and put men, women, and children to the edge of the sword, demolishing everything that served to remind them of their fair-skinned kinsmen the Nephites. For years the place of the melancholy Ammonihah was known as the Desolation of the Nehors. Thus a swift and terrible retribution descended upon this iniquitous people.

IV. Korihor, the Anti-Christ.

In the latter part of the seventeenth year, a man by the name of Korihor made an attempt to lead away the people from Christ. He cried out against the law and the Church at Zarahemla and other places where he thought he could obtain a following. He declared that the teachings of the prophets concerning Christ were only vain traditions, that there is no such thing as a knowledge of the future, that the idea that one has remission of sins is the result of a frenzied mind, and that whatever a man does is no crime. He succeeded in leading away many persons into a sinful life.

This man went over to the land of Jershon to preach his

doctrine among some converted Lamanites—of whom we shall learn something in our next lesson;—but these people took him bound to the chief judge of the land, and the high priest. After a violent scene before these men, in which the bold Korihor acted and spoke most extravagantly, he was taken to Zarahemla before Alma and the Chief Judge of all the Nephites. Here he repeated his impudent language, falsely charging his judges with wasting the substance of the people and teaching them absurd doctrines concerning Christ. He repeatedly demanded of Alma a sign that he might be convinced. Alma disclaimed any desire to call down any curse upon the man, but finally told him that, since it was better that one man should perish than that many innocent people should lose their souls, he should have a sign: he should be stricken dumb. And he was. After this he confessed, in writing, that he had all along known that he was in error, but he had nevertheless continued in his evil work. Subsequently, he was killed violently, being run upon, by the Zoramites, of whom we are next to hear.

V. Mission to the Zoramites.

Taking several others to help him, Alma went to a people calling themselves Zoramites. They were descendants of the original Zoram, who came from Jerusalem with Lehi. When the missionaries got among the people, they were amazed beyond measure at the strange manner of worship which the Zoramites indulged in. A high pulpit, called a Rameumpton, had been erected, large enough for only one person to stand in at a time. Once a week each worshiper would enter this pulpit and go through the most extraordinary performances, repeating the same prayer each time. Every other day these people were not so scrupulous in their conduct, for they never spoke of their god until they returned to their strange pulpit. Only the rich, however, were premitted to worship thus. The poor were cast out. The prohibited part of the people were in sore distress upon being deprived of this privilege, and went to Alma and his companions disconsolate. But these men pointed out to them that they were not in reality losing anything but

rather unconsciously preserving their souls from idolitry. They preached to them the true way and exposed the folly of the Zoramite worship. Then Alma and the other missionaries went over to the land of Jershon.

As soon as they had gone, the religious teachers of the Zoramites called the people together for the purpose of finding out how they stood in the matter of the new teachings they had heard. They did not, however, reveal their purpose in doing this. Upon finding out that a large number were believers in the words of Alma, they thrust all of them out of the city. These outcasts went over to the land of Jershon where Alma and his companions had gone. In the lesson on Moroni we shall see the consequence of this act on the part of the Zoramites.

VI. Alma Disappears.

After this Alma called his sons together and gave them, each in turn, a blessing, after the manner of the ancient Jewish patriarchs. The blessings of Helaman, Shiblon, and Corianton are recorded in the Book of Alma from page 341 to page 359. He entrusted to his son Helaman all the records which he had made and kept, with strict injunctions regarding them. Then he went out of the land, apparently with the intentions of going to the land of Melek. But no one ever saw him afterwards, and it is supposed that he was translated, like Elijah, without tasting death.

LESSON XVII.

AMMON: THE MISSIONARY.

It has often been the case in religious history that when men of strong, independent character have been converted to the truth, after opposing it vigorously, they have thrown themselves into their work with astonishing zeal and energy, and become a source of great strength to the truth. Such was Paul among the early Christians, and such too were Alma and Ammon among the Nephites.

I. Mission to the Lamanites.

Ammon was a son of King Mosiah II. He was converted with Alma and others while they were seeking to destroy the work of God. Subsequently, he refused to accept the kingdom from his father because he preferred to spend the rest of his days in the ministry. Alma, Ammon, and others went about the land of Zarahemla, after their conversion, striving zealously to repair the injuries they had done the Church, publishing to all the things they had heard and seen and explaining the Scriptures to those who would listen.

Ammon and other sons of Mosiah were under the impression that they ought to go to the land of Nephi and other places among the Lamanites for the purpose of seeing what they might do towards converting this wayward race. So they asked permission of their father for themselves and others whom they had selected, to go on this mission. Mosiah inquired of the Lord as to the wisdom of this idea, and received the answer: "Let them go up, for many shall believe on their words, and they shall have eternal life; and I will deliver thy sons out of the hands of the Lamanites." So the king gave them permission to go.

Now, this was in reality a daring undertaking. From the time of their separation in the days of the first Nephi till now

the Nephites and the Lamanites had entertained strong enmity towards each other. On the part of the Nephites it took the form of resisting Lamanite aggressions; on the part of the latter it became a thirst for plunder and blood. At this time, we are told, the Lamanites were a savage and ferocious people, living partly in tents, though some appear to have tried to imitate the ways of the Nephites, worshiping idols, and living on the fruits of the chase. For the most part they were a lazy and thriftless people, always cherishing the bitterest feelings of hatred and revenge for their white neighbors, and following them up with purposes of plunder and destruction. In order to understand what follows, it is necessary for us to know that there was one chief king over all the Lamanites or as we would say today, emperor, and under him a number of inferior kings. Such were the people to whom Ammon and his companions essayed to preach the word of God.

So this small band set out towards the land of the Lamanites, taking swords, spears, and bows and arrows for the purpose of supplying them with food on the way. This journey occupied "many days," during which they were told, in answer to their prayers, that the Lord would bless them, only they must be "patient under afflictions," and set good examples before the Lamanites. At this they took heart, and continued their journey. Arrived at the borders of Lamanite territory, they separated, trusting to meet again at the end of their work. Ammon went to the land of Ishmael.

II. Ammon and King Lamoni.

Ammon's reception by the Lamanites appeared at first to forebode evil. He was taken bound before the King, Lamoni, who, however, released him accepting him for a servant as soon as he learned that it was Ammon's intention to remain in the land. He offered him his daughter in marriage, but of course Ammon refused to accept her.

The third day found the Nephite missionary with other servants, herding the king's flocks near the waters of Sebus. This seems to have been the principal watering place for miles

around, and others also drove their flocks hither. On several occasions the animals of the king had been driven off and scattered by some plundering Lamanites and the herders, when they returned home, had been put to death for their lack of watchfulness. On this occasion too, the flocks of Lamoni were scattered, but through the good management of Ammon they were collected. Upon getting them together, Ammon went out alone to fight with those Lamanites who had scattered the flocks. They, of course, feared nothing on his approach. But like David of old, Ammon threw stones at them with his sling, and one after another fell before him until six had been killed. Meantime, the Lamanites were unable to hit Ammon. So they came at him with clubs, but each arm, as it was raised to strike, was cut off with Ammon's sword. The leader was slain with the same weapon. The rest of the Lamanites fled in dismay as from a great army. The servants of Lamoni looked on in the utmost amazement, thinking that a supernatural being had come among them.

When all this was told the king, he said, "Surely, the Great Spirit has come to reprove me for killing my other servants." And he was fearful. Later Ammon came in and was asked to remain, for the king wanted to speak with him. So Ammon stayed. But Lamoni, out of fear, did not say anything. Ammon, however, through inspiration, understood the cause of the king's fears, and told him what it was. This only confirmed Lamoni's suspicions; for he said, "He reads my thoughts." Then Ammon told him of the true God, whom the king had designated the Great Spirit. At the conclusion of Ammon's talk, the king, overcome by the power of God, fell down unconscious.

Two days passed, during which there occurred no change in the king's condition. The queen asked Ammon whether she had not better bury her husband; but he replied that she had not, for on the morrow at a certain time the king should revive. At the designated time the king revived, and in the presence of the queen, Ammon, and the servants, related a vision he had seen. Then he fell to the earth again, and also the queen, Ammon, and all but one of the servants. This servant, whose

name was Abish, and who had been already converted, called in all the Lamanites, within reach, thinking to convert them by this unusual spectacle. They came flocking in, but there was a difference of opinion as to the cause of this strange happening. One Lamanite went up to the prostrate form of Ammon to kill him, but he fell dead on the spot. At last this woman servant took the queen by the hand, who immediately arose, and began to bless the name of God for having shown her the errors of her people. Subsequently, all arose. The king and Ammon spoke to the people on religion, and large numbers were converted and baptized.

III. Ammon Goes to Middoni.

After all this, Lamoni asked Ammon to go with him to the city of Nephi, where his father lived, who was king over all the land. Lamoni, it appears, wished to conciliate his father, who was angry because he had not come to a feast which the old king had made for his sons. Upon inquiry of the Lord, Ammon was told not to go for the king would kill him, but to go instead to the land of Middoni, where his brethren were in prison. So Lamoni and Ammon went to Middoni. On their way they met Lamoni's father, who reproved his son for not coming to the feast. Lamoni told him what had happened in his kingdom. Then the old king tried to kill him, but was prevented by Ammon, who was now forced to guard his own life from the enraged monarch. In the end, everything was made right, and the two kings went their own ways, Lamoni taking Ammon to Middoni.

Upon reaching this place they found Aaron and his brethren in prison, naked and bound. Now Aaron after separating from Ammon, had gone to Jerusalem and later to Ani-Anti, and from there to Middoni, but had accomplished no apparent good. At the second place he had fallen in with Mulo-ki, and they with others had been made captives. Upon the arrival of Ammon and Lamoni, they were released. Then Ammon went back to the land of Ishmael with the king, while Aaron and his brethren went to the old king who had ill-treat-

ed Ammon and Lamoni. He received them gladly, because during all this time he had been thinking over some phrases that Ammon and Lamoni had dropped. He was converted in a similar manner to that of Lamoni and his queen. The people of his own district were also converted, and named Anti-Nephi-Lehi.

IV. The Anti-Nephi-Lehies.

We return now to the land of Ishmael. When Ammon went back there with the king, he took up the work of conversion where he left it. All the people, it seems, embraced the gospel; churches were built where the word of God might be preached. They took an oath to bury their weapons of war and never to use them again. "Our swords are bright now," they declared, "and we will never stain them again with blood." And they never did. When the unconverted Lamanites came to battle against them, they suffered the enemy to kill them as they would. In this manner more than a thousand were put to death, before the destroyers took pity. Of this very large army that had come out against Lamoni's people, more than enough were that day converted to make up for the loss of the slain. As for the rest, they went to seek vengeance of the Nephites who had put their brethren in this condition. The first city on their way was that of the followers of Nehor who had burned so many women and children in the presence of Alma and Amulek; and these the infuriated Lamanites, urged on by apostate Nephites, utterly and mercilessly put to death, destroying their very habitations.

The people of Anti-Nephi-Lehi were subsequently conducted by Ammon and his brethren to the territory of the Nephites, who welcomed them joyfully and set apart the land of Jershon for their home. Here they lived and flourished, never deviating from their allegiance to the truth, becoming industrious like the Nephites, and losing their skin of darkness. The Book of Mormon tells us that there were many thousand Lamanites converted by these zealous missionaries, and enumerates several cities that were wholly joined to the ranks of the Church. In all Ammon and his companions were gone fourteen years, returning in the fourteenth year of the reign of the judges.

LESSON XVIII.

MORONI: THE SOLDIER.

In the lessons we have thus far taken from the Book of Mormon we have had types of a Nephite King, a martyr-prophet, a high-priest-judge, and a missionary. But this does not exhaust the variety of character phases in this sacred book; for we are now to study the life of a soldier and general. Moroni, judged by the standard of the civilization under which he lived, was a great original genius, uniting at once the severe qualities of a patriot and warrior and the zeal and humanity of a religious leader. For invention and strategy in war, for energy and foresight, for the manipulation of forces in a telling manner, and for ability to make the most of an opportunity, Moroni is easily the first character in the Book of Mormon.

I. In the Zoramite War.

The first information we have of Moroni is when he was twenty-five years old. This was in the nineteenth year of the reign of the judges. He was then chosen chief captain of the Nephite armies which were about to be sent against the Zoramites. No doubt he had before this time manifested qualities of mind and heart that would justify bestowing upon him such a high honor and trust at such an age. But that the duties of this important office were discharged with such intelligence, energy, and justness as to have been the pride of his countrymen, we have ample evidence both in his actions and in the words of the sacred historian. "If all men had been, and were, and ever would be, like unto Moroni, the very powers of hell would have been shaken forever; the devil would never have power over the hearts of the children of men." This is no small praise.

You will doubtless remember that when Alma and his fellow missionaries withdrew from the Zoramites to the land of Jershon, these of the Zoramites who believed on their words were thrust out of the city, and were given protection by the people to whom the missionaries had gone. Now the inhabitants of Jershon were the Lamanites whom Ammon and his brethren had converted and who bore the name of Anti-Nephi-Lehi. You will also call to mind that the remaining Zoramites threatened to come against the city of Jershon unless the people whom they had expelled were driven out by the Ammonites. This of course was refused; and so the Zoramites proceeded to carry out their threat. As was the custom with dissenting Nephites when they wished to turn their hand against their brethren, these apostate people joined the Lamanites. Now, the Lamanites at this time were a motly class, composed not only of the followers of Laman, of Lemuel, and of Ishmael, but also of such dissenting Nephites as the Amalekites, the Zoramites, and the descendants of King Noah's priests. All these people, at the invitation of the Zoramites, gathered at the land of Antionum, where they were given captains and chief captains from the ranks of the apostate Nephites as being filled with more hatred and greater cunning, from which place they intended coming against the Nephites.

While this Lamanite army was making these arrangements, Moroni was busy collecting an army and otherwise preparing to meet the enemy. Moroni's army collected at the land of Jershon. When the Lamanites, under Zarahemnah, saw that the Nephites were prepared with shields and breast-plates, they were afraid to attack them; for they themselves were for the most part naked. So they took their journey towards the wilderness. Moroni, nothing daunted, requested Alma to inquire of the Lord as to where he should take his army in order best to defend his people. The Lord revealed to Alma that the Lamanites intended to go to the city of Manti for the purpose of taking it. Moroni, leaving part of his army at Jershon for its protection, marched hastily with the rest to Manti. Arrived near the river Sidon, he divided his forces into three parts, ar-

ranging them in such an ingenious manner as entirely to encompass the Lamanites when they came up. A fierce battle followed, in which Moroni was in the end victorious. At one stage of the fighting when the Nephite commander saw the consternation of the enemy, he ordered his men to cease. This having been done, Moroni offered terms of peace to Zarahemnah, providing he and his army would give up their arms and take an oath never to come up against the Nephites to battle again. The Lamanite captain said he would give up his arms, but refused to take the oath. But Moroni would not accept such terms, and commanded his army to fall upon the Lamanites again; and there was terrible slaughter on both sides. When Zarahemnah saw his men struck down at a terrible rate, he accepted the original terms of Moroni, and departed with the rest of his army.

This instance is one of the most remarkable recorded in the Book of Mormon, because of this act of humanity on the part of Moroni in offering to give peace to an enemy whom he had in his power and whom he could completely destroy if he chose. And it is all the more remarkable when we think of the age of the world in which it happened—an age, in fact, when such thoughts never entered the minds of successful European generals. The first instance, if we are correctly informed, when such a thing occurred in nations other than the Nephite, was when General Grant told the defeated Southern army to take their arms and supplies and use them to a better purpose on their farms—an act that astonished the civilized world.

II. The Episode of Amalickiah.

Shortly after this, the most cunning, ambitious, and unscrupulous man of whom the Book of Mormon gives an account, arose and attempted to become king of the nation. He had such a large following as to place the liberties of the people as a whole in a "precarious and dangerous" condition for a time. But this man had a complete match in Moroni, as the sequel will show. Putting on his armor and renting his coat, tying a piece of it on the end of a pole, Moroni went through

the streets crying out for all who loved their liberties and their God to follow him. In this way he not only found out who were on the other side but obtained such a large army of bold warriors as would not be likely to submit to defeat. Thus affairs stood for a while.

When Amalickiah saw that the conservative element was the stronger, he feared to risk a battle. So he stealthily made his way, with his army, towards the wilderness, thinking to enlist the sympathies of the Lamanites. But Moroni was too shrewd and active for him. Moroni took an army and headed off the discontented Amalickiahites, turned most of them back with their faces towards their former homes, and compelled them to enter into a covenant of peace.

But the tricky Amalickiah had escaped with a small number of men. And here follows a series of successes in the gratification of a most wicked ambition in this meteoric career. He made his way to the king of the Lamanites, secured his word to aid him in obtaining supreme governorship of the Nephites, and actually set to work himself, on the authority of the king, to collect an army. But the Lamanites for some reason refused to do anything; very likely those who had taken an oath of Moroni not to war again with the Nephites. At any rate, they fled to a place called Onidah, where the Lamanite arms were kept and where they selected a leader and prepared to defend themselves. The king put Amalickiah at the head of his own army and told him to compel the rest into submission. When this wicked Nephite reached Onidah, he asked the opposing leader for a private conference, which, after numerous refusals, was finally granted. There and then Amalickiah proposed that next morning before daylight this refractory army surround his and make them prisoners, on the condition, however, that Amalickiah should be made second commander. Everything happened next morning as arranged, and the Nephite was made second in command of the combined forces.

His next step was to have Lehonti, the head general, poisoned; then he was made the chief commander. Marching back to the city he was met by the king and his principal attendants. But Amalickiah's ambitions were not yet satisfied.

He meditated becoming king of the Lamanites. So he sent some of his servants to meet the king, with instructions for them to kill him at a convenient opportunity. This of course they soon found; the king was stabbed; and his servants fled in terror. Affecting to be greatly shocked at this perfidious deed, Amalickiah ordered a small force to follow these fleeing servants, whom he charged with the murder; they were not caught, however, but later succeeded in reaching the land of Jershon. With the proper attitude of grief, this ambitious commander next went to the queen, whom he soon convinced that the king had been murdered by his own attendants, and whom he married, thus becoming the chief ruler of all the Lamanites.

Having gone so high by his cunning and wickedness, he now sought to become governor of all the land, over Nephites as well as Lamanites. With this purpose in view he engaged men to harangue the people from the towers, to excite their evil passions by bringing up all the supposed wrongs that the Lamanites had endured at the hands of their more prosperous brethren, the Nephites. By such means he collected an innumerable host, and armed and officered them for a mighty conflict with the greatest commander ever known among the Nephites.

LESSON XIX.

MORONI: THE SOLDIER (Continued.)

Moroni was sufficiently versed in the history of apostates in general, and with the conduct of the ambitious Amalickiah in particular, to know that he would come back with as large a force as he could collect, and attempt to overturn the government of the Nephites. So Moroni made preparations according to the greatness of the danger.

He gathered a large force and armed them in the most effectual manner known to him. At this time the Nephite warriors wore breast-plates and shields, so that the vital parts of their bodies were protected. Their principal weapons were the sword, the spear, and the cimeter. The labors of the peaceful Ammonites—those converts who had taken an oath never to stain their swords again—were utilized in furnishing provisions for the armies. The chief names that we meet with in connection with the leadership are Moroni, Lehi, and Teancum, all of whom were skillful and full of resources.

But the most important part of these elaborate preparations on the part of Moroni, and altogether the most original and effective, consisted in fortifying the principal cities exposed to the attacks of the enemy. Fortifications appear to have been something new till now in the history of Nephite warfare. Deep trenches were dug, the earth being heaped up on the inside to a great height. In some instances the top was built up of wood-work, in order both to decrease the liability of the enemy's climbing over the walls and to facilitate attacks on the part of those within. Towers, too, overlooking the surrounding country were erected at safe distances from the enemy's arrows and spears. In addition cities were established on the east and north of the inhabited country in places where the Lamanite armies would be likely to come. Nothing was left undone that might contribute to the defense of the people.

IV. The War Opens.

Towards the latter part of the year nineteen a large army of Lamanites came towards the land of Ammonihah. This was the place, you remember, that was destroyed by the Lamanites, but it had been partly rebuilt and fortified by Moroni. Great was the astonishment of the Lamanite army when they saw the breast-work that protected the city, for they had never seen the like of this before, and knew not how to cope with this new condition. Without striking a blow, therefore, they left for the city of Noah, vowing rashly on the way that they would take it. But when they reached this place, they found it to be fortified more strongly than Ammonihah. Moroni had been shrewd enough to foresee this conduct on the part of the enemy. But on account of their foolish vow, they decided to make an attack, let the end be as it might. They were, of course, entirely unsuccessful, finally retreating with the loss of more than a thousand men, while the Nephites had not lost a single man.

When the defeated army returned to tell Amalickiah their fate, for the king did not come up with his army, he "cursed God and Moroni," swearing that before the war was over he would drink Moroni's blood. We shall see how he succeeded.

For several years there was peace, partly on account of the preparations going on in both countries for the impending contest. Unfortunately, however, there were dissensions among the Nephites, which we must say something about. One of these grew out of a dispute between two cities over the boundary line. One city resorted to arms and would have done mischief but for the timely interference of Moroni. Another was more serious, though no arms were raised by either party. The "high-born" among the people wished for a king, the rest were for the prevailing order. The former were called king-men, the latter free-men. The rupture grew so serious that when news came of Amalickiah's approach with a great army, these king-men were not only pleased, but they actually refused to take up arms in defense of their country. They would have joined the forces of the enemy had they not been prevented by Moroni, who thought the Lamanite army already

too strong. Four thousand of them were therefore summarily put to death, and the rest, fearing a similar fate, took the oath of allegiance. Thus was this rebellion put down.

V. The Great Conflict.

Moroni now turned his energy against the man who had sworn to drink his blood. Amalickiah was already at the city of Moroni, with an army, which, looking only at their numbers, would have frightened the Nephites into submission had they not been fired by a righteous cause. There is not sufficient space here to enter into the details of this long and fierce struggle. We shall only call up those that serve to bring out the character of Moroni.

The war had got pretty well along. Several cities with their population of men, women, and children, had fallen into the hands of the Lamanites. Amalickiah had been slain by the secret hand of the brave Teancum, and Ammoron, his brother, had succeeded to the kingdom. A Lamanite captain by the name of Jacob, with his forces, was holding the city of Mulek, and Moroni wished to recapture it. So he sent Teancum with a small force to decoy Jacob out of the city, stationing Lehi with his army in front and himself with another army in the rear of the city. The unwary Lamanites caught the bait and sallied out after Teancum, who of course retreated in the direction of Lehi. After a long and fruitless march, Jacob and his men, worn out, were returning with Lehi hot at their heels, when they met Moroni's forces. With fresh troops in front and in the rear, the poor Lamanites were in a bad state. Nevertheless, they gave battle in a vigorous manner, but after many had fallen on both sides, they were compelled to surrender. All who were taken captive in this battle were sent with others, to Bountiful, and there made to fortify the city till it became one of the strongest places in the land. All the prisoners taken in this war were kept here.

On another occasion he wished to take the city of Gid where the captive Nephites were retained. Before this Ammoron had sent Moroni an offer to exchange prisoners; but

Moroni would not do so unless Ammoron would give up a man and his family for each Lamanite. But this the Lamanite king would not do. So Moroni determined to release his people without giving up any prisoners. Finding a converted Lamanite whose name was Laman, he sent him with some strong wine to the guards of this city of Gid. Laman succeeded in getting the guards drunk. Then Moroni threw into the city plenty of weapons to arm the captives, even the women and the older children. It was an easy matter in the morning to capture those Lamanites who guarded the city. Thus Moroni's own army was strengthened and the opposing forces weakened.

With Lehi in one place, Teancum in another, Helaman with his two thousand "sons" in still another, and other good captains elsewhere, Moroni going wherever he was needed most, the Nephites ultimately regained the cities that had fallen, and finally drove the Lamanite forces out of the land.

VI. Heleman's Army of Young Men.

Those Lamanites whom Ammon and his brethren converted and who now occupied the land of Jershon, so often spoken of here, felt very badly when they saw their brethren the Nephites fighting so hard for their liberties and they unable, on account of their oaths, to lift a hand in so noble an undertaking. Once they were about to break their oaths and take up the sword, but the Nephites would not let them do so. Now, they had two thousand young men among them who had not taken an oath not to shed blood and who were old enough to wield the sword. So they organized and chose Helaman to be their captain. The campaign of this little army under their prophet leader is exceedingly interesting as related by Helaman himself in chapters 56-58 of the book of Alma.

Once this small band of youthful warriors was sent past the city of Antiparah, which was in possession of a large force of the enemy, in the hopes of decoying them out to battle. In the event of their being pursued, it was the intention that Antipus with his army should fall on the rear of the Laman-

ite forces. The Lamanites, sure enough, as soon as they espied this little army, ran out to attack them; but the Ammonite boys led them a pretty chase for three days, with Antipus not a great way behind them. At last they stopped, and Helaman asked his "sons" whether they should go back and fight, for it might be that Antipus was attacking the Lamanites on the opposite side. "God is with us," said these brave young men, "and he will not suffer us to fall into the hands of the Lamanites." So they went back and engaged in one of the most bloody battles recorded during this war. Antipus had been killed, and his army was on the point of retreating when the two thousand young men came up and saved the day.

On this and other occasions they were severely wounded. In fact there was not one who in the end did not bear a great many wounds. But their indomitable faith in God, kept them alive, and at the conclusion of the campaign not one had been killed, though hundreds had fallen all around them.

VII. Death of Moroni.

In order properly to weigh the tremendous responsibility devolving upon Moroni during this war, and therefore rightly to estimate his really great powers, we must remember that the Lamanites were all through the campaign far more numerous than the Nephites, that they therefore were able to attack more places at wide distances apart, and that Moroni had to contend with internal dissension in the midst of the greatest stress. Yet he was able by his tireless energy and fine executive ability to bring the war to a successful termination for the cause of liberty and the Church, and to drive the Lamanites from every stronghold they had captured and ultimately from the land. In all this he was ably seconded by some brave captains; but the moving force of everything pertaining to the war was Moroni.

He died in the year thirty-six, when he was only forty-two years old. His office of commander fell upon his son Moroni-hah, who inherited also some of the executive qualities of his great father.

LESSON XX.

MORMON AND MORONI.

In this lesson we are to speak of the last of the Nephites, of those melancholy days in the history of the white inhabitants of ancient America when the whole population took sides in a dreadful and protracted war of extermination, and when the solitary figure of Moroni was the only reminder of the higher life of the Nephite race.

I. From Helaman to Mormon.

But we must first say something of the period lying between the time when our last lesson closed and the time when this one opens. Moroni the Nephite commander died as we have seen, in the year thirty-six of the reign of the judges, or fifty-five years before Christ, and Mormon was born in the year 311 A. D., leaving more than three hundred and fifty years to be bridged over by this section of the lesson. But there are two distinct divisions under which we may group the facts that are necessary for us to know in order to understand the lives of Mormon and Moroni.

The first period covers from the year 55 B. C. to the year 33 A. D., eighty-eight years. Generally speaking it was a time of wickedness on the part of the Nephites, though there were periods when the Church was prosperous; and of righteousness on the part of Lamanites, for most of them were converted by the teachings of Lehi and Nephi about thirty years before Christ. Many of the Nephites went up through the "narrow neck of land" to the southern part of North America, where they established cities and dwelt in them. Bands of robbers, called after their first leader Gadianton, infested the land, creating a precarious state of government for the more peaceful inhabitants. These Gadianton robbers did more than any other one thing finally to overturn society and order

among the Nephites, and at last to annihilate the race. In the midst of all these things, however, numerous prophets arose to warn the people and turn them to Christ. One of the most noted of these was Samuel, a Lamanite, who prophesied just before the birth of our Savior. When this great event happened among the Jews in Palestine, great lights were seen by the inhabitants of America and there were two days and a night as if it were one day, for there was no darkness. This had been the sign given by the Lamanite prophet. Once after this, the people became wicked again, but were finally brought back to the truth after the Crucifixion. This brings us to the year 33 A. D.

Then Christ appeared to the Nephites, taught them the same things that he did the Jews, performed miracles among them, organized the Church with the same officers in it, and instituted the same laws and ordinances as he had on the other continent. This period may be passed over hastily because it was one of continuous righteousness on the part of Nephites and Lamanites. For four generations there were no wars or dissensions, no Lamanites and Nephites, for the people had all become the children of Christ.

II. The Days of Mormon.

And so we come to the last of the three periods, which for wickedness, Mormon says, was unparalleled in the entire history of the Nephites. And to all this he was a witness. The people divided, and the words Nephite and Lamanite were revived; the Gadianton robbers again sprang up and committed depredations; there was a general apostasy from the Church, and no prophet was permitted to reprove the people for their sins; violence and bloodshed overspread the entire country.

Mormon tells us that in his day "the whole face of the land was covered with buildings, and the people were as numerous, almost, as the sand of the sea." The southern part of North America as well as much of South America, was occupied.

Battle after battle succeeded between these two races,

victory being now with one now with the other, but thousands perishing on both sides in each onset. Once Mormon absolutely refused to lead his people against the Lamanites, but towards the end he again assumed command. He wrote to the king of the Lamanites asking for permission to assemble his armies in the neighborhood of the Hill Cumorah, which, as you know, is in what is now called New York State, and there he would meet them for the final struggle. This request was granted, and Mormon gathered his forces. Mormon names eighteen men each of whom had ten thousand under his command, and there were probably others. On the Lamanite side there must have been a still greater number, making in all several hundred thousand men engaged in this place for a battle to the death. Fighting continued until the vast armies of the Nephites had been hewn down like grass before the scythe, leaving only twenty-four of which number were Mormon and Moroni. Thus perished the white population of America.

Mormon and Moroni were the only men of that dreadful period who retained in their hearts any regard for God and religion. Mormon tells us that when he was ten years old Ammaron said to him: "I perceive that thou art a sober child, and art quick to observe; therefore when thou art about twenty and four years old, I would that thou shouldst remember the things that thou hast observed concerning this people; and when thou art of age, go to the land Antum, unto a hill, which shall be called Shim; and there have I deposited unto the Lord, all the sacred engravings concerning this people." This Mormon did, writing on one set of plates an elaborate account of what he had seen, and on another an abridged form, which we have in the first seven chapters of his book. This good man has left on record an account of the sadness he experienced when he saw his people fading away before the Lamanites like dew before the morning sun, knowing as he did that all this was due to their extreme wickedness.

"O ye fair sons and daughters," he exclaims, "ye fathers and mothers, ye husbands and wives, ye fair ones, how is it that ye would have fallen! Behold, ye are gone, and my sorrows cannot bring your return."

III. A Brief Account of Moroni.

Moroni took charge of the records which his father gave him, namely, the records substantially as we have them in the Book of Mormon today. His father, he says, was killed by the Lamanites, and the rest of the Nephites were hunted until they too were put to death. "Whether they will slay me," he declares with pathetic calmness, "I know not. I am alone; my father hath been slain in battle, and all my kinsfolks, and I have not friends nor whither to go; and how long the Lord will suffer that I may live, I know not."

After finishing the sacred record he buried it in the hill Cumorah, where it was shown the Prophet Joseph Smith on the twenty-second of September, 1823.

Whether Moroni died a natural death after finishing his work, or whether in his solitary wanderings over the country made desolate by the ravages of war, he fell a prey to the arrow of the Lamanites or the dagger of the Gadianton robbers, we are not informed. But the lonely figure of the Last of the Nephites in its efforts to avoid the quick eye of the Redman of the forest, will always impress our minds as being extremely pathetic and dramatic.

The Prophet Joseph tells us that Moroni was raised from the dead, and thus it was that he appeared in these days as an angel. Here he appears as the angel of the records which he had deposited in Cumorah just fourteen hundred years before his first appearance to the Prophet.



References and Review Questions.

At the expense of repeating what has been said in several preceding Manuals, we make a few suggestions concerning the matter of questions. In connection with each lesson, there are review and research questions. In those questions that involve thought as opposed to mere information, it would be well to make assignments for the coming week. The teacher should have his material so well in hand, that questions in great detail will arise in his mind as he proceeds with the recitation.

It would be well if the teacher were to have the students read the general research questions pertaining to the Book of Mormon before any of the lessons are studied, in order that they may be kept in mind as the year's work progresses, and then at the end of the class, they should be taken up for discussion.

It is presumed that the class teacher is already familiar with the subject matter of this Manual; but in order to achieve the best results, it is necessary to bring to the class not only a full, but a fresh knowledge of each lesson.

In addition to the few references to the Old Testament here given, much information of an interesting character may be obtained by consulting any of the following works: "Hours with the Bible," Geikie; "Evenings with the Bible," Errett; "Jewish Heroes and Prophets," John Lord; "The Great Men of God," W. F. P. Noble.

All teachers should have access to the "Dictionary of the Bible," edited by Dr. Wm. Smith; "The Bible Atlas," by Rand and McNally, and "Josephus' Works."

LESSON I.

ELIJAH.

References:

- I Kings, Chapters 12-22.
- II Kings, Chapters 1-2.
- Doc. & Cov., Section 110: 12-16.
- Compendium, Page 182.

Questions:

1. Who exerted the greatest influence towards the establishment of the Kingdom of Israel?
2. What took place among the Israelites after the death of Solomon?
3. Which tribes formed the Kingdom of Israel?
4. Which tribes formed the Kingdom of Judah?
5. What were the religious conditions of the Kingdom of Israel during the reign of Jeroboam?
6. In what respect was Jezebel's influence so injurious to the Kingdom of Israel?
7. What great prophet appeared during the reign of Ahab?
8. What kind of life did this prophet live?
9. What was his first message to King Ahab?
10. How was Elijah cared for during the time that he was in hiding?
11. Show that Elijah's prophecy concerning the absence of rain, was fulfilled?
12. Relate Elijah's experiences in Zarephath?
13. What saved the widow and her son from starvation?
14. What was Elijah's reply to Ahab when that king asked if he was the one who troubled Israel?
15. How did Elijah prove to the people the folly of worshipping Baal?
16. Relate the circumstances connected with this test?
17. What was the result of this test?
18. Show from this lesson the result of faith in God.

19. What was the religious condition of the people among whom Elijah labored?
20. Wherein did Elijah exhibit great courage?

LESSON II.

ELIJAH. (Continued).

References:

Same as preceding lesson.

Questions:

1. Prove that God honors his prophets.
2. How was the famine removed from the land?
3. Why was Elijah compelled to leave the city of Jezreel?
4. Where did he go?
5. Who cared for this prophet when he was banished to the wilderness?
6. How was he sheltered in the wilderness?
7. What were the conditions under which the Lord appeared to him?
8. What was Elijah's answer to the "Still Small Voice?"
9. From this answer what may we infer concerning the conditions among the people of Israel?
10. Whom did Elijah call on when journeying to Damascus?
11. Why was Naboth put to death?
12. Who was responsible for the murder of Naboth?
13. What took place when the king and his gardeners went to Naboth's vineyard?
14. What did Elijah say should befall Ahab and his family for their wickedness?
15. Show its fulfilment."
16. Who was Ahijah?
17. Why did he send messengers to the priests of Baal?
18. What were Elijah's words to these priests?
19. Give an account of Elijah's arrest.

20. What was the last miracle that Elijah performed?
21. Who accompanied him on his last journey?
22. What promise did Elijah make to Elisha?
23. What became of Elijah?
24. Give an account of his visit to Joseph Smith and Oliver Cowdery.
25. What important keys were committed to Joseph Smith by this prophet?

LESSON III.

ELISHA.

References:

II Kings, Chapters 2-6.

Questions:

1. Give an account of Elisha's call to labor as a prophet.
2. What was Elisha's business?
3. Where did he live?
4. What was his financial condition?
5. Compare the dispositions and character of Elijah and Elisha.
6. In what respect are they alike?
7. What evidence have we that Elisha's desire for a double portion of the spirit of his master was granted?
8. What was the first miracle he performed?
9. What reason have we for believing that Elisha's friend doubted his account of Elijah's disappearance?
10. How were the waters of Jericho made sweet?
11. What lesson have we here showing the result of irreverence?
12. Relate the circumstance in which the widow was able to pay her debts and provide for her family.
13. What were the results of obedience to the prophet's word in this case?

14. Give an account of Elisha's early acquaintance with the woman of Shunem?

15. Give two prominent circumstances showing the results of her kindness to the prophet Elisha.

16. Relate the account of the death of this woman's son and his restoration to life.

17. What miracle did Elisha perform in Gilgal?

LESSON IV.

· ELISHA. (Continued).

References:

Same as lesson III.

Questions:

1. Who was Naaman?
2. What was the disease with which he was afflicted?
3. How did he learn of the prophet Elisha?
4. Why did he make a visit to Samaria?
5. What was his manner of traveling?
6. Why did he take with him rich presents?
7. What did the prophet Elisha tell Naaman to do?
8. How did Naaman receive this instruction?
9. What was the result of his final obedience to Elisha's words?
10. What important lesson is taught in this circumstance?
11. Why were the Syrians anxious to capture Elisha?
12. By what means did Elisha miraculously lead the Syrians into the center of the city of their enemies?
13. After Elisha saw how helpless they were how did he treat them?
14. Give an account of Elisha's death.

LESSON V.

ISAIAH.

References:

II Kings, Chapter 19.

Book of Isaiah.

Questions:

1. Who was reigning in Jerusalem when Isaiah made his public appearance as a prophet?
2. What was the financial condition of the people during the reign of Jotham?
3. Why did Ahaz form an alliance with the king of Assyria?
4. How did the prophet Isaiah regard this alliance?
5. Show the wisdom of Isaiah's position in this matter.
6. Who was Hezekiah?
7. What political movement during the early part of his reign was opposed by Isaiah?
8. What was the result of disobedience to Isaiah's counsel in this case?
9. Give the fulfillment of Isaiah's prophecy concerning the Assyrian army.
10. What effect did the destruction of this army have?
11. When Hezekiah was sick, what was Isaiah's statement to him?
12. What did Hezekiah do after hearing the words of Isaiah?
13. What was the character of Hezekiah?
14. What did the Lord direct Isaiah to say to Hezekiah?
15. Who visited Hezekiah soon after his recovery?
16. Show that these messengers were deceitful.
17. What mistake did Hezekiah make?
18. What did Isaiah say to him concerning this?
19. What other prophets lived at the same time that Isaiah did?
20. What reason have we for saying that Isaiah was a historian?
21. What can you say regarding his style of writing?

22. What great events did he prophecy concerning?
23. Show the fulfillment of the prophecy contained in Isaiah, Chap. 29.
24. Give some evidence that Isaiah was a true prophet.

LESSON VI.

DANIEL.

Reference :

Book of Daniel.

Questions :

1. Where was Daniel born?
2. To what nation did he belong?
3. What was the condition in Jerusalem during Zedekiah's reign?
4. Who captured Jerusalem about this time?
5. What is the result when the wicked reign?
6. Name four boys who were taken to Babylon.
7. What were the characteristics of those chosen by Nebuchadnezzar to become officers in his kingdom?
8. How were they trained?
9. What reason have we for believing that Daniel was distinguished for his physical beauty, as well as for his intelligence?
10. How did those who ruled over Daniel and his friends regard them?
11. What kind of food were they to have?
12. Why did Daniel and his three companions prefer the plain food which they asked for?
13. What effect did this plain food have on them?
14. Prove from this, the result of plain, wholesome living.
15. What has the Lord revealed through Joseph Smith on the subject of food?

16. Show the inconsistency of Nebuchadnezzar in demanding the interpretation of his first dream.

17. How did Daniel obtain the king's dream and its interpretation?

18. What effect did this have on the Hebrew children?

19. Relate the dream.

20. What is the meaning of Daniel 2:44?

21. How did the king reward Daniel?

22. Show that Daniel was a generous and upright young man.

LESSON VII.

DANIEL. (Continued).

Reference:

Book of Daniel.

Questions:

1. How did Daniel save the Magicians from destruction?

2. What was the reason that Daniel rose to such a high position in the kingdom?

3. Why were the three Hebrew children cast into the fiery furnace?

4. What effect did their deliverance from this fire have upon the king?

5. What inspired these men with courage to endure this ordeal?

6. Give the account of this ordeal.

7. Who succeeded Nebuchadnezzar as king of Babylonia?

8. What happened while the king and his companions were feasting in the palace?

9. Give the words that were written on the wall.

10. What was Daniel's interpretation of these words?

11. Show the fulfillment of Daniel's interpretation of the words written upon the wall.

12. How was Daniel treated by Darius?

13. What plot was laid for the destruction of Daniel?
14. Prove from this circumstance that Daniel was a man of very great courage and faith.
15. Relate the account of Daniel's being cast in the lion's den.
16. What effect did the preservation of Daniel from the savage beasts have upon the king?
17. What was the substance of the decree issued by Darius?
18. Prove from this lesson that the attempts of evil men to overthrow the work of the Lord, resulted in its advancement.

LESSON VIII.

JEREMIAH.

Reference:

Jeremiah.

Questions:

1. What was Jeremiah's sadness due to in part at least?
2. What was his disposition?
3. Who was reigning in Judah when Jeremiah began his ministry?
4. What was the attitude of this noble king toward idolatry?
5. What discovery was made during the repairing of the temple?
6. Give a brief account of Josiah, King of Judah.
7. What took place in Jerusalem just prior to the reign of Zedekiah?
8. What were the respective policies of the two political parties in Jerusalem?
9. To which party did Jeremiah belong?
10. What means did Jeremiah use to impress his protest?
11. Give the substance of his message?

12. How did Jeremiah show that the source of his inspiration was much greater than that possessed by the false prophets?

13. Give an account of the siege of Jerusalem.

14. In what year was Jerusalem taken by the Babylonians?

15. About this time what company escaped from Jerusalem and came to America?

16. How was Jeremiah treated during the siege?

17. Show that Jeremiah was respected by those who captured Jerusalem.

18. Give an account of his last days.

19. Name one other prophet who lived in Jerusalem at this time.

20. Show how remarkably the prophecies of these men were fulfilled.

LESSON IX.

ESTHER AND MORDECAI.

Reference:

Book of Esther.

Questions:

1. Who was Ahasuerus?

2. What was the character of this king?

3. Give an account of the feast that was held in Susa.

4. Why was Vashti discrowned?

5. Give the account of Esther's being chosen as queen.

6. Who was Haman?

7. What reason have we for believing that Haman was a vain and wicked man?

8. What was Haman's purpose in offering to pay into the public treasury \$12,500,000?

9. What was behind Haman's proposal?

10. How did the Jews receive this decree?

11. Who was Mordecai?
12. How did Esther learn of this cruel scheme to kill her people?
13. Why was the Queen careful about speaking to the King concerning this edict?
14. Give three arguments in Mordecai's answer to Esther's explanation.
15. Wherein did Esther exhibit great courage?
16. How was Esther's intrusion upon the King's presence received by him?
17. Show her tact and wisdom in making known to the king her petition.
18. What effect did the invitation to attend the queen's banquet have upon Haman?
19. What was the weakest place in Haman's character?
20. Compare the character of Haman and Mordecai.

LESSON X.

ESTHER AND MORDECAI. (Continued.)

Reference:

Same as preceding lesson.

Questions:

1. Show that Mordecai was a true friend to the king?
2. Relate the account of how the king was reminded of Mordecai's favor.
3. Who was the first to visit the King on the following morning?
4. What question did the King put to Haman?
5. From Haman's answer, what may you conclude concerning his character?
6. How did the king show his gratitude to Mordecai?
7. What effect did the honor shown Mordecai have upon Haman?

8. What answer did Esther give when asked by the King to make known her request?

9. What effect did the statement of the facts in this case have upon the King?

10. Show that Haman was a coward.

11. What is your opinion of Haman?

12. Show the peculiar fitness of Haman's death.

13. Give an estimate of the character of Mordecai.

14. How was Haman's cruel decree overcome?

15. What was the final effect upon the Jews of this decree?

LESSON XI.

JOB.

Reference :

Book of Job.

Questions :

1. Of what does the main body of the Book of Job consist?

2. In what respects was Job blessed?

3. What did the Lord say concerning Job?

4. Relate in their order the calamities which befell him.

5. What did Job say after receiving all of these calamities?

6. What reason have we for believing that Job loved his children tenderly?

7. What did Satan say was the reason Job served the Lord?

8. With what spirit did Job endure all of these trials?

9. How was Job afflicted in his body?

10. Who visited Job during this affliction?

11. What effect did Job's suffering have upon them?

12. Show from Job's utterances that he was in sore distress.

13. What did these three friends say was the reason that Job was thus afflicted?

14. These three men argued that only the wicked suffer. Is that true?

15. Repeat Job 19:23-27.

16. What new argument does Elihu present?

17. Give the questions which the Lord put to Job.

18. Finally, how was Job blessed?

19. Did Job appreciate the last blessings conferred upon him as much as those he enjoyed before? Give reasons for your answer.

20. What expression used by Job proves that he possessed great faith?

21. Have you read the Book of Job?

22. What, to your mind, is the great lesson taught in this book?

23. What is your estimate of the character of Job?

LESSON XII.

EZEKIEL, EZRA AND NEHEMIAH.

References:

Book of Ezekiel.

Book of Ezra.

Book of Nehemiah.

Questions:

1. Where did Ezekiel receive his first message from the Lord?

2. Explain how he happened to be in Babylonia.

3. What reference is made to his domestic life?

4. How was he esteemed by his companions?

5. What reason have we for believing that he was a close student of the Scriptures?

6. In what respect was his position unique among the prophets?

7. How long did he labor as a missionary?
8. Give an account of his death.
9. In the main, how many companies returned from Babylon to Jerusalem?
10. Give an account of the company conducted by Zerubbabel.
11. How many were there in this company?
12. What did they take with them to Jerusalem?
13. What important work did they accomplish there?
14. Who conducted the second company to Jerusalem?
15. From the account given, what may we justly conclude concerning the character of Ezra?
16. What was the object of his returning to Jerusalem?
17. Why was he eminently fitted for the task which he undertook?
18. In what important respect had many of the Jews in Jerusalem violated the law of Moses?
19. How was the law of Moses expounded?
20. Who was Nehemiah?
21. Why was the position of cup-bearer an important one?
22. What was the condition of the Jews in Jerusalem at this time?
23. How did this affect Nehemiah?
24. Wherein was the King very kind to Nehemiah?
25. When did Nehemiah reach Jerusalem?
26. Under what circumstances did he inspect the city and its surroundings?
27. Relate the circumstances under which the walls were finished and the gates replaced.
28. What important reformation did Nehemiah bring about in Jerusalem?
29. What particular thing proves that Jeremiah was a good generous man?
30. What is your estimate of this prophet?
31. Have you read the Book of Ezra?

LESSON XIII.

KING BENJAMIN.

References:

Omni 1:23-25; Words of Mormon 1:12-18; Mosiah Chapters 1-5.

Review Questions:

1. What two peoples occupied America at this time? Where did they come from? Who led them. When did the division occur? What led them to choose the names they bore? What differences existed between them (two)? State what you know of the records kept by one of these peoples. Tell of their wars, prosperity, prophets. What did they know of Christ? How came they to know all this?

2. Who was Benjamin? What condition prevailed when he first became King? Tell of his powers in war? How about Benjamin in other respects. What example did he set to other rulers after him?

3. Why did he call his people together (two reasons)? Who sent out word? What tribute did Benjamin pay his people when he issued instructions for them to assemble? How were they arranged when they reached Zarahemla? Why was a tower built?

4. What does Benjamin think of "being in the service of our fellowmen?" The greater part of his discourse was about what? When did all this happen? What was the effect of this part the discourse on the people? What did they do afterwards? What name did Benjamin give them in consequence? Who succeeded Benjamin as king?

Questions to Think About:

1. Think over the qualities that a ruler of any people ought to have. How many of these did Benjamin have? What one thing strikes you most in this lesson? What do you think of Benjamin's words about "being in the service of God?" Read the short poem entitled "About Ben Adhem," by Leigh Hunt.

2. Read chapters two and three of Mosiah and then

make a careful outline of Benjamin's discourse, pointing out, that is, what he says first, what next, and so on.

3. Read again what the lesson says about the Nephites and the Lamanites, and then ask yourself what made this difference in their condition. Do you see this difference between men? Why?

4. Write a short description of our present Indians. Or, describe some one Indian you have seen.

LESSON XIV.

ABINADI.

References:

Mosiah, Chapters 7-25.

Review Questions:

1. Where did the events narrated in the previous lesson occur? Where the events in this? Where are these two places supposed to have been?

2. Where most probably was the first home of Lehi's colony in America? Where did they go from here? Why did they leave this second place? Where did they go? Who was king when this move occurred? Whom did they find in this place? Who were these people? What was their condition? Why?

3. Why did Zeniff wish to go back to Nephi? Why did the Lamanite king give them permission to reoccupy the land, so readily? How long did the Zeniffites remain here before the first war? Tell of this war.

4. Who succeeded Zeniff as king? What kind of man was he? Describe the general condition under his reign.

5. What was the burden of Abinadi's message to these people? What did the king do when he heard of this prophet? Then what did Abinadi do? Describe the scene before the king. What was the principal part of Abinadi's words about? Why? What was finally done with Abinadi?

6. Give as many as possible of the points in Abinadi's predictions concerning these people. How were they fulfilled? Tell of Alma and his work. Of Gideon? Of what finally became of this colony.

Questions to Think About:

1. Why does a righteous king generally have a good people, and a wicked king a wicked people? If this is too hard, why is the conduct of a crowd of young men a good deal like that of their leader?

2. What one word would you use to describe the characteristics of mind that led Abinadi to act as he did when he knew what the consequences might be? Relate an instance you have heard of where men or women have exhibited similar traits. Can you think of some positions in the career of a young man in the ordinary walks of life where the same qualities of mind and heart are needed?

3. Do you see any reason why the people under Zeniff should succeed, and the people under Noah should fail, in their battles with the Lamanites? Watch your own conduct for the next week to see when you feel strong and when weak in your actions, and why.

LESSON XV.

ALMA THE YOUNGER.

References:

Mosiah, chapters 26, 27; Alma, chapters 1-16, 30-43, and chapter 45.

Review Questions:

1. What kind of young man was Alma, before his conversion? Name some of his qualities of mind. Who were with him in his work? What was the effect of the conduct of these young men on their fathers? Describe the conversion. What, particularly, happened to Alma? What did he say after he recovered? What effect had this on the people?

2. What change occurred at this time in the Nephite government? What two reasons did Mosiah have for making this change? Which do you think the stronger reason? Name some of the officers under this new order. What offices did Alma occupy?

3. Who was Amlici? What did he do that we consider him here? What was the result to him of his conduct? Was he sincere?

Questions to Think About:

1. Do you think Alma was sincere in his opposition to the Church? Why? What difference would it make whether he was sincere or not? Do you think any one is justified in opposing what he does not believe? Why?

2. What is skepticism? State what is said of skepticism in this lesson. Why do you think this is the case? Look at the actions of your companions and see whether this applies to them in a small way.

LESSON XVI.

ALMA THE YOUNGER. (Continued.)

References:

Same as in Lesson XV.

Review Questions:

1. What did Alma do in the year named? Why? What place did he go to that we consider in this lesson? What was his reception here? How did he feel about it? What happened next?

2. Tell the circumstances of Alma meeting Amulek. Why did Amulek receive Alma? What were they told to say to the people?

3. What kind of man is Zeesrom said to have been? Name one thing he said to Amulek. What did Amulek say

in answer? What was the outcome so far as Zeesrom was concerned? And others?

4. What did the people do with Alma and Amulek? What with others? How did some of the judges, lawyers, and priests act towards the prophets?

5. How did the imprisonment of these men end? What afterwards became of the city and people?

6. Who was Korihor? What was he doing that was not right? How did he act when arrested and brought before the authorities? What did he want Alma to do? What reason did Alma give for the punishment of this man? What was Korihor's end?

7. Who were the Zoramites do you think? Describe their manner of worship. What did Alma and the other missionaries tell those who were excluded from this worship? Where did these men go when they had finished? What success did they meet?

8. What was the next thing done by the Zoramites? What purpose had they in mind? What were their threats to the people of Ammon?

Questions to Think About.

1. Compare Alma's conduct before his conversion with Korihor's, (1) in their intentions, (2) in the effect of the heavenly manifestation to them, and (3) in the subsequent lives of the two men. What about Zeesrom, in these respects?

2. What do you think of the fitness of Korihor's punishment?

3. What do you think of Zeesrom's offering money to Amulek for denying God? What do you see back of this act so far as Zeesrom is concerned?

4. Why did Alma not stop the burning of these innocent people at the request of Amulek, seeing that he possessed so much of the power of the Lord? Why should people have their free agency to do right or wrong? What does the lesson say with respect to religious freedom among the Nephites? Read "Corianton," by B. H. Roberts.

LESSON XVII.

AMMON: THE MISSIONARY.**References:**

Mosiah, chapter 28, 29: 1-3; Alma, chapters 18-29.

Review Questions:

1. Who was Ammon? Relate the manner of his conversion. Why did the king's sons refuse the kingdom? Where did they go to preach first? Where next? What promise did the Lord make Mosiah?

2. Why was this a hazardous undertaking? Describe the Lamanites of this period, and their feelings toward the Nephites. What manner of government had they? Tell about the journey of these missionaries. What did they do upon reaching the borders of the land of the Lamanites? Where did Ammon go?

3. What was Ammon's reception? Tell what the king did with him. Relate his episode as a herdsman for the king. What did the king do when he heard of it? Tell the circumstances of the conversion. What happened when the king revived? What is said of Abish? What did she do? What did the people assembled think of all this?

4. What differences arose between Lamoni and his father? Why did Ammon go to Middoni? Why the king? What occurred on the way? What conditions did they find at Middoni? Relate the experiences given of Aaron and the rest.

5. How was the old king converted? Who were the Anti-Nephi-Lehis? What oath did the people of Lamoni take? What was the result? Why did these people go to the Nephites? How did the Nephites receive them? What about the people who lived at Ammonihah?

Questions to Think About:

1. Why are these conversions so strange and unusual? Before answering this question, consider the nature of the miracles, and the state of mind of the Lamanites.

2. Trace again carefully the connection between the peo-

ple who rejected Alma and Amulek at Ammonihah, and the Lamanites, who came against Lamoni and his converted subjects.

LESSON XVIII.

MORONI: THE SOLDIER.

References:

Alma, chapters 43-62.

Review Questions:

1. Who were the Zoramites? Where have we heard of the Zoramites before this? Relate the circumstance. Tell of their preparations for war.

2. How old was Moroni when we first hear of him? What office was he given at this time? What qualities must he have possessed in order to have won such confidence on the part of his people?

3. Tell of Moroni's preparations to meet the Zoramites. Why did they not attack Moroni at Jershon? How did Moroni find out where they were going when they left Jershon? Relate the circumstances connected with the battle. What terms did Moroni offer to Zarahemnah, and why did he offer them? What was Zarahemnah's answer? What followed then? What is said of this instance?

4. Who was Amalickiah? What led to his leaving the Nephites? How did Moroni succeed in turning back most of Amalickiah's men? What arrangements did Moroni enter into with the King of the Lamanites? Relate the circumstances connected with Amalickiah's becoming commander of the entire Lamanite forces. How did he become king of the Lamanites? Tell of his preparations to meet the Nephites.

LESSON XIX.

MORONI: THE SOLDIER. (Continued.)

Reference:

The same as in Lesson XVIII.

Review Questions:

1. State Moroni's preparations in collecting his army, and in fortifying the cities.

2. Why were the Lamanites so much surprised when they came to Ammonihah? What vow did they make on their way to Noah? How was this city fortified as compared with Ammonihah? What success did the Lamanites have in their attack upon the city of Noah? What was the result on the side of the Nephites, and on the side of the Lamanites? What oath did Amalickiah take when he learned the result of the attack on the city of Noah? Give an account of the internal disputes that occurred during this interval between battles.

3. Tell the story of how Moroni obtained possession of the city which had been taken by Jacob. Relate the circumstances connected with his re-capture of Gid.

4. Who were the people of Ammon? Tell how these people came to be there. Why did they not help the Nephites in their war? Who was Helaman? Why was he chosen captain of this little army? Give an account of how Helaman and his little band of warriors were able to decoy the Lamanites from Antiparah. Why was not a single one of these young men killed in battle?

5. How numerous were the Lamanites as compared with the Nephites in this war? How important was Moroni in this war as compared with Lehi and Teancum?

LESSON XX.

MORMON, AND MORONI.

References:

Mormon, chapters 1-9.

Review Questions:

1. When did Moroni the soldier die? When was Mormon born? How many years between? In what two divisions are the facts grouped in the history of this period? How many years does the first group cover? Compare the Lamanites and the Nephites during this time. What is meant by the "Narrow Neck of Land?" What is said of the Gadianton robbers? What part did these robbers play in the final destruction of the Nephites? How many years is covered by the second group of facts? What was the universal characteristic of this period?

2. What does Mormon say of the condition of the people in his day? Compare this condition with the one that prevailed previous to this. What does Mormon say about the population at this time? Who was leader of the Nephite forces in most of the battles with the Lamanites at this period? Where did the last struggle take place? What was the outcome? What did Ammaron say to Mormon when the latter was ten years old? What did Mormon do in answer to this request? Express Mormon's feelings upon beholding the conditions of his people.

3. Who was Moroni? Is this the same Moroni that we spoke of in the last lesson? What does he say about himself after the death of his father? What did he do with the records that his father had given him? Give an account of his appearing to Joseph Smith in 1823.

GENERAL QUESTIONS.

1. The Book of Mormon is spoken of as a bad book by a good many opponents of Mormonism who have never read it. From what you now know of the characters described there, what do you think of this charge? Give reasons for your opinion.

2. Which of the Book of Mormon characters do you like best? Why? Would you like to read the whole book through?

3. How did we get the Book of Mormon? If someone should ask you to tell him briefly what it is about, what would you say?

10

Young Men's
Mutual Improvement Associations

MANUAL

FOR

JUNIOR CLASSES

1905--1906.

SUBJECT

Characters from Ancient History .

CONTINUED.

Published by

The General Board of Y. M. M. I. A.

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1905.

PREFATORY NOTES.

This manual is designed to cover, in a general way, the period between the Old Testament and the present dispensation.

The lessons, twenty in all, are largely historical, and while the faith-promoting element is not prominent in some of them, there are so many praiseworthy qualities in the characters considered, that it is confidently hoped that all the lessons will prove to be a source of great interest and inspiration to the young men.

The first two lessons deal with the period between the "Edict of Cyrus," 536 B. C., and the birth of the Savior. Perhaps the best and most easily accessible history of that period is found in Josephus. The Maccabeens, as is shown in the lessons, are shining examples of true patriotism and genuine heroism.

In the manuals on the "Life of Christ" and "The Apostolic Age," respectively, the chief characters in the New Testament are treated at considerable length; in the lesson in this manual taken from that period a somewhat detailed character sketch is given rather than an extensive discussion of doctrinal questions.

The lessons on Herod and Josephus are given to furnish needed and valuable historical matter which should prove interesting of itself and at the same time serve as a valuable aid in the study of the New Testament.

There are three lessons on the Early Christian Fathers which will serve to show the condition of the Christian Church as early as the close of the 4th Century, and to prove how far it had drifted from the truth, and at the same time how mistaken these great and good men were on many of the fundamental doctrines of Christ. The class leader would do well to

explain, in this connection, the meaning of the word "bishop" as understood by other churches, as the word occurs frequently in the lessons.

Then follow two lessons on the Reformation as effected by the great work of Martin Luther, and one on the counter reformation as shown in the efforts of the Jesuits to arrest the progress of Protestantism by controlling education particularly among the wealthy and noble. Ignatius Loyola, the subject of the last sketch, was the organizer and chief inspiration of that great movement.

DOUGLASS M. TODD,

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Committee.

BIOGRAPHICAL SKETCHES:

Characters from Ancient History.

(Continued.)

LESSON I.

THE MACCABEES.

Foreign Supremacy.

From the return of the Jews under the edict of Cyrus the Great, B. C. 536, to the birth of Christ, Palestine was under foreign rule. The following kingdoms in turn dominated the land.

1. The Persian Supremacy, which lasted 200 years, from 538 to 330. During this period the Jews were kindly treated by their sovereigns. Under Darius the second the temple was completed. Under Xerxes occurred the romantic deliverance of Esther and the downfall of Haman. Under Artaxerxes the walls were rebuilt by Nehemiah, and the Jewish state was reformed by the great expounder, Ezra.

2. The Macedonian Supremacy: This continued for the brief period of nine years, but affected powerfully the subsequent history of the Jews. Alexander the Great, in a series of brilliant battles gained the mastery of the Oriental world. He dealt generously with the Jews, permitting them to enjoy civil and religious liberty. Soon after his death, civil war ensued, and his generals, four in number, who were victorious in the historic battle of Ipsus, divided his kingdom among themselves. Under this division Palestine fell to Syria, but scarcely

a year had passed until Ptolemy Soter, ruler of Egypt, took possession of it.

3. The Egyptian Supremacy: From 321—198. For 120 years the Holy Land was ruled by the Ptolemys of Egypt. During this time the Jews were highly favored, many that were held as slaves being given their freedom. The local government was entrusted to their High Priests. During this period Ptolemy Philadelphus made Alexandria the second capital of the world. It was a great intellectual center; the home of scholars and philosophers from all parts of the world. Its famous library was the largest ever collected in classical antiquity. It is estimated by conservative historians that this was a precious collection of the rarest books, and that the volumes aggregated 500,000. Under the enlightened direction of Demetrius Phalerias, the chief librarian, the Hebrew Scriptures were translated, for the first time, into the Greek language, the versions being known as the Septuagint. See Josephus. Book 12, ch. 2.

4. Syrian Supremacy: 198—166. Antiochus, king of Syria, wrested Palestine from Egypt in the year 198 B. C. The Syrian control, though it lasted but 32 years, brought to the troubled Jews greater trials than they had ever experienced in previous history. The Holy City, Jerusalem, was twice taken and sacked. The temple was desecrated and closed, the Jewish religion was forbidden, and those who remained steadfast to it were subjected to the most cruel and inhuman persecution. Their sufferings are briefly described in the eleventh chapter of Hebrews in which it says, "Many were tortured, not accepting deliverance: that they might obtain a better resurrection: and others had trials of cruel mocking and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the edge of the sword; they wandered about in sheep-skins and goat-skins; being destitute, afflicted, tormented; they wandered in deserts and in mountains and in dens and caves of the earth." The mad tyrant, Antiochus, made every effort to destroy the worship of Jehovah, and to introduce Greek customs among the Jews. The very violence of this

tyranny reacted and led to the complete deliverance of the Jews, known in history as the Maccabean Independence.

MATTATHIAS.

In Modin, a little town near the sea, there lived an old man who was rich and influential. His name was Mattathias. He had five grown sons, each distinguished for his bravery and patriotism. Mattathias was a very prominent man in this little village. He was remarkable for his courage, and conspicuous for his fidelity. At one time a rich bribe was offered to this brave old fellow by an officer of king Antiochus to induce him to favor a crusade against his countrymen, but he was not one who could be bribed or intimidated. To this infamous proposal, he answered: "Be it far from us to forsake our laws and ordinances. We will not hearken to the king's word to turn aside to the right or to the left." After he had made this noble attestation of his determination to stand by his people and their laws, the story goes, that there came an apostate Jew to offer sacrifice on one of the altars of the heathens, which had been erected near the temple. This so inflamed the indignation of the heroic old man that he slew the Jew upon the altar and killed the king's commissioner and utterly demolished the altar. As a result of this daring act, he was obliged to flee to the mountains for safety.

His five sons and a considerable company followed him. Mattathias, who was then a very old man, put forth almost superhuman effort in defense of his allies. He gathered a small army, drove the persecuting soldiers out of the country, pulled down the heathen altars, and restored the laws of Moses.

When he was about to die, he called his sons to his bedside and enjoined them to be united among themselves, to be obedient to all just laws, but never to cease battling for the restoration of their ancient government. Inspired with a patriotism as exalted as that which marked Washington and Wellington, that venerable sire impressed his sons with a willingness to die for the truth if needs be. He showed to them the imperishable renown that follows all who are willing to give

their lives in defense of the rights and liberties of their countrymen. The last act of this noble man was to appoint Simon, the second son, as the future head of the family. The third son, Judas, a chivalrous and warlike man from his youth, was to lead their armies in battle.

NOTES.

Note:—The student should bear in mind in the study of this period of "Foreign Supremacy" that the captivity predicted by Isaiah and Jeremiah (ch. 4, e. g.), particularly the latter, has been an actual reality. Jeremiah's Lamentations (but 5 short chapters) for Judah made known some of the sad facts of a disobedient people to the word of the Lord. But this school of experience awakened many to a sense of their privileges as the chosen people of God. Hence they set to work to revive their laws and doctrines as taught them through the servants of Jehovah, and were content to be a subject people so long as that condition did not hinder their keeping the laws of their sacred writings. At the return from the captivity they zealously set to work encouraged by such men as Haggai, Zachariah and Ezra, to rebuild their temple and as zealously enforced the keeping of the law. In this frame of mind much attention was given to the studying, writing, and interpretation of the law, and as a result the office of scribe became more important and led to the production of such works as the Talmud. The holding to the letter of the law gradually developed a fixedness and rigidity in which there were little or no place for the revealed word of God.

The preacher was transformed from the prophet and priest to the learned expositor of the law, one who by his merits as a student of the law gained eminence. This tendency eventually led to the open promulgation of the maxim, "the voice of the Rabbi the voice of God." It is in this post-exilic development of Scribes and Pharisees which the Savior had to meet with such dire denunciations as found in Matt. 23 chapter. Although their purpose has been realized for the past hundreds of years the preservation of their identity as Jews

living their learned conceptions of the Mosaic Law, gives to mankind a striking object lesson of the danger there is in living according to man's interpretation of the word of God.

It is well to note that there were two classes of prominent men in Judah, those who officiated in the temple and those whose work consisted in the preservation and teaching of the Law. Temple and Law, it has been said, imply priest and scribe, Mattathias may have been one of the former class as was Zacharias the father of John the Baptist.

References :

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In this lesson we design to teach how the period of "Foreign Supremacy" taught the Jewish people the values of their former liberty.

Review Questions :

1. Name some of the rulers of the nations to which Palestine was subjected.
2. What did the Jews do to preserve their religion as a result of their experience during the captivity?
3. What was their attitude toward being a politically free nation?
4. What were their ideas concerning religious freedom?
5. How did Mattathias show his convictions concerning freedom of conscience?
6. What opportunities did the Jews have to learn about their neighbor nations by being subject to them?
7. What was one striking way in which the Jews taught something of their religion to foreign nations?
8. Why was the Greek language chosen to write the Old Testament in?

9. Show the value of the selection, of the Greek language, by the extent of Alexander's conquests.

By way of Summary.—10. How did the Jews become a subject people?

11. Under what conditions did they consent to become a subject people?

12. Under what conditions were they unwilling to remain a subject people?

13. Then, how did the period "Foreign Supremacy" teach them the value of their earlier liberty?

LESSON II.

THE MACCABEES (Continued.)

In this lesson we shall study how the Jews gained their independence and the principal events leading up to that independence.

Judas Maccabees.

No sooner were the remains of Mattathias buried in the family sepulcher at Modin, than Judas, aided by his brothers, raised an army and drove out the enemies of his people, punished the transgressors of the law, and purified the land from idolatry and pollution. Appolonius, a Samaritan general, with a strong army marched against him, but was slain and his army defeated. Soon after, Seron, a general of Coelesyria, with a still larger army went up against Judas, but through the desperate valor of the courageous Jew, this army was repulsed and destroyed. Note 1. Finally, under the direction of Lysias, an army numbering 47,000 essayed to conquer Judas and his small band of followers, but they also were defeated.

The land of Jerusalem was at this time forsaken and uninhabited like a wilderness. Judas with 3,000 faithful followers, now took up a stronghold in the mountains about twenty miles from the city. While encamped here, through a master stroke of generalship, he totally routed the Syrians, captured immense spoil, and obtained possession of a large supply of military stores. The following year, 65,000 men were sent against him, but this vast army was also defeated.

The victorious Jews now took possession of their ancient capital, Jerusalem. They cleansed and renewed the city, repaired the temple, and restored the Mosaic ritual. The success of Judas roused and angered the surrounding heathen population, who formed a conspiracy to destroy their ancient foes,

the Jews. Judas had at his command about 11,000 men which he divided between himself and his brother, Simon. With these two armies, they marched through the land; everywhere gaining battles, capturing cities, and gathering strength. These battles rivalled in brilliancy the victories of Joshua, Saul, and David.

The Jews Appeal to Rome.

On the death of Antiochus, king of Syria, Lysias and Philip both contended for the throne. Civil war ensued, and a new king, Demetrius, gained the ascendancy. Soon after, the Jews were embroiled in a desperate struggle with this new king. On three separate occasions, Demetrius dispatched armies to disperse and humiliate the Jews, but each time the gallant Maccabees defended themselves. Finally, fearing that the Syrian forces would ultimately overpower and destroy them, an embassy was sent to Rome to invoke her protection. The Roman senate received with favor the Jewish ambassadors, and promised them support; but in the meantime, Judas' forces had been reduced to eight hundred men.

At this critical time, the Syrian general with an army of 22,000 well trained soldiers encamped against Jerusalem. The lion-hearted Judas, with the merest shadow of an army, gallantly and stubbornly contested the field from morning till night, but at last, hemmed in on all sides, he fell a martyr to his country. Thus was ended the heroic career of Judas Maccabees.

For six long years, he had met and defeated every foe. He had recovered and fortified the Holy City, restored the temple worship, trained and transformed his people into a band of brave and heroic men. "A greater hero than he never adorned an age of chivalry." Judas was not only mighty in war, but was a statesman, revered and honored for his wisdom and virtues as well as for his military courage. We know but little of his private life. He evidently had no time for what the world calls pleasure. His career was a stormy one, full of rough and dangerous places. The ambition of his great soul was to shake off

the Syrian yoke, to redeem his native land from the blight of heathenism, and to restore the worship of Jehovah; and when he fell, at last exhausted, a nation mourned for him as did David mourn for Jonathan, saying "how is the valiant fallen?"

Jonathan Maccabees.

After the death of Judas, the patriotic party which he so gallantly led, soon became wholly disorganized and it was only through unparalleled suffering, that they were led to renew the conflict. They finally prevailed upon Jonathan, the youngest son of Mattathias, to accept the command of the army.

Jonathan made no attempt to maintain himself in the open country, but retired to the lowlands of the Jordan. Here he gained some marked advantages over his adversary, Bacchides. Following this for a period of two years, the Jews were undisturbed.

During this interval, they grew rapidly in strength and influence. Their opportunity came, however, when a quarrel arose between Alexander Balas and Demetrius I. over the Syrian throne. Both of these princes made most liberal overtures to Jonathan in order to secure his aid in this conflict. Jonathan refused the liberal offers made by Demetrius, and fought with Alexander who was finally victorious. Alexander's success led to the speedy elevation of Jonathan—who was made High Priest by the king, which event was publicly celebrated at the Feast of the Tabernacles. Through the varying fortunes of state, Jonathan grew steadily in influence and power until finally he had at his command nearly 40,000 men; but in the hour of his greatest strength, he fell a victim to the treachery of Tryphon, who lured him into the city of Ptolemais and finally had him put to death.

Simon Maccabees.

Simon, the last remaining brother of the Maccabean family, placed himself at the head of his people, and effectually

stayed the progress of the Syrians. He was skillful in war and distinguished for his prudence and wisdom. Through him, the object for which his family had fought so gloriously and thus far in vain, was finally consummated. In the year 143 B. C., the Jewish independence was formally recognized. Simon executed the laws with impartiality, repaired the temple, restored the sacred vessels, and secured peace and prosperity to his people. Abundance prevailed on every side; the land made desolate by the ravages of war, now rejoiced with plenty, and again every man sat under his own vine and fig tree in safety. Population increased, wealth poured into the capital, and once more the temple and city of Jerusalem was richly adorned. Simon also met with a violent death. Together with two of his sons, he was treacherously murdered by his son-in-law, Ptolemy.

The rule of the Maccabees lasted 30 years. One by one the sons gave their lives for their country. "The sacrifice of the family was complete, and probably history affords no parallel to the undaunted courage with which such a band dared to face death in the maintenance of a holy cause, a result so worthy of sacrifice. The Maccabees inspired a subject-people with independence. They found a few personal followers, and they left a nation."

Maccabeen Independence.

They were the founders of the Asmonean princes, who ruled in Judea both as kings and High Priests. John Hyrcanus, the first of these kings, reigned 29 years. He threw off the Syrian yoke, and the Jews enjoyed complete independence. During his time, the ancient limits of the Kingdom of David were nearly restored. He it was who built the tower of Antonio. He was succeeded in the year 108 B. C. by his son, Aristobulus, a weak and wicked prince, who assassinated his brother and starved his mother to death in a dungeon. He was followed by Alexander Jauneas, who died after a troubled reign of 27 years. His widow, Alexandria, ruled for the nine succeeding years. Hyrc-

canus II then ascended the throne. He was a feeble and unfortunate ruler. During his time, the temple was robbed of its treasure and desecrated by foreign intruders.

Note 1.—When Judas with a few weary and scantily fed followers confronted Seron with his numerous and imposing army, he stood before his men and with noble and soldierly eloquence, inspired them until they fought with super-human courage. The following will serve to illustrate his power: "My fellow soldiers, no other time remains more opportune than the present for courage and for contempt of danger. Conquests of enemies are not derived from multitudes in arm, but from the exercise of faith in God. We have the plainest instances of this in the lives of our forefathers, who, by their righteousness, and the chivalrous defense of their laws and their children put to flight many ten thousands. Innocence is the strongest army."

References :

Same as previous lesson.

Review Questions :

1. What three things did Judas do after he had secured an army?
2. What evidence have we that the Jewish army was possessed of great courage?
3. What was the condition of Jerusalem and the surrounding country at this time?
4. How did the Jews get possession of Jerusalem?
5. What did they do after getting possession of Jerusalem?
6. What effect did Judas's success have on the surrounding tribes?
7. How did Judas meet this conspiracy?
8. Why did the Maccabees send an embassy to Rome?
9. Relate the account of Judas' death.
10. What was the effect of Judas' example and leadership on his followers?
11. What reasons have we for regarding Judas as a hero?
12. What is the difference between a moral and a military hero?
13. What effect would a career full of rough and dangerous experiences have on an otherwise strong character?
14. What was Judas' great ambition?
15. Did he live to realize his ambition?
16. What effect did Judas' death have

on his people? 17. Who succeeded Judas as commander of the army? 18. What was Jonathan's success largely do to? 19. Relate the circumstances under which Jonathan was killed. 20. Under whose leadership did the Maccabees secure independence? 21. Describe the conditions that prevailed in Jerusalem after this independence. 22. What is said concerning the efforts and sacrifices of the Maccabean family? 23. Give a brief account of the Maccabean Independence after the death of Simon. 24. What was it that inspired this people to contend so heroically for their independence?

LESSON III.

HEROD THE GREAT.

Origin of the Herodian Family.

The Maccabees, or Asmoneans as they are also called, had ruled the Jewish nation for over a hundred years. The reign of this notable line of princes and priests was brought to a close through civil strife between the two sons of Alexander Jaunacus after the death of their mother Alexandria.

Hyrcanus, the elder brother, a weak indolent character, had succeeded to the kingdom, and also the high priesthood, but was soon forced to resign his political power by Aristobulus his more energetic brother.

Hyrcanus would, doubtless, have been content with the high priesthood which was left him had it not been for the agency of one Antipater, a crafty young Edomite, a descendant of Esau, and close friend of Hyrcanus, who was then in Jerusalem receiving his education. With cunningly laid plans for his own advancement, Antipater urged Hyrcanus to rebellion and brought on a civil conflict that lasted till leading men of the nation urged the Romans to interfere and settle the difficulty.

It was in the year 63 B. C. that Pompey, the Roman General commanding in the East, made his appearance in Jerusalem to put an end to the contention between these brothers. This he did by getting possession of the country by craft, storming the Temple, which held out for Aristobulus, throwing down the defenses of Jerusalem, setting up Hyrcanus as ruler and highpriest, and making the country tributary to Rome.

This in itself would have been sufficient to beget for Pompey and his nation the enduring hatred of the Jews, but further insult was added by Pompey and his staff entering the Holy of Holies of the Temple, and profaning that sacred place.

Thus commenced the rule of the Romans over the Jews, which after over a century of hatred, rebellion, and turmoil culminated in the total destruction of Jerusalem and the final dispersion of the Jews in the year 70 A. D.

Antipater was a skilful politician, shrewd and unscrupulous, and in the varying fortunes of the Roman leaders, he always succeeded in advancing his own interests, first as the associate of Hyrcanus, and finally as independent ruler, till the year 43 B. C. when he was poisoned by a follower of the Maccabees who hoped in that way to restore the rapidly declining power of his people. But in this the hopes of the Jews were vain. The scepter had departed from Judah, and a law giver from between his feet, and according to the patriarchal blessing pronounced by Jacob upon Judah, as recorded in Gen. 49; 10, this was to be a sign that the coming of the long looked for Messiah was at hand.

The Herods.

Antipater left three sons and a daughter. Herod, his second son, afterwards called the Great, had, as a young man, only fifteen or twenty years old, distinguished himself as governor of Galilee, under his father. This province was overrun by bandits and religious zealots, that held out against Roman rule. These Herod vigorously put down, executing many of them, which brought him into conflict with the Jewish Sanhedrin, the supreme council that had always held exclusive rights of life and death.

After the death of his father, Herod, with his brother, was made tetrarch of Judea, but in the year following, 40 B. C., he was forced to flee on account of an invasion by the Partheans under Antigonus, son of Aristobulus, who claimed the throne. Making his way to Rome, Herod laid his case before the Senate, and was appointed king of Judea, and given command of some forces with which to establish his authority. By the year 37 B. C., Herod had routed his enemies and established himself as king. In the meantime he had put away his wife Doris and her son Antipater, and had married Mariaume, grand-

daughter of Tyracanus, the former high priest and friend of his father. She is said to have rivaled the notorious Cleopatra in beauty, and while Herod doubtless married her to gain favor with the Jews, and to establish a semblance of authority as their king, it is evident that he loved her passionately, as he is said to have become almost permanently mad with grief after his insane jealousy caused him to put her to death.

Fortunately for Herod he was absent on an expedition in Arabia when the final struggle took place between Antony and Octavius, the rival Emperors of Rome, and was not obliged to take sides, or he would have doubtless favored Antony and a losing cause. As it was he presented himself before the victorious Octavius, and through the favorable impression he created, was confirmed in his former authority and granted further privileges. The remainder of Herod's reign was untroubled by any serious external disturbances, but conditions in his own kingdom, and especially in his own family, were always presenting difficulties that required all his skill to overcome.

Herod's position was one of extreme difficulty owing to the intense hatred of his subjects for the Romans and their heathen customs, which frequently manifested itself in fanatical rebellion against encroachments on their time-honored privileges. Herod usually made these outbursts of zeal for the Law a pretext for the execution of many of the leading spirits, and the confiscation of their property, either to enrich his own treasury or to pay the heavy tribute levied upon his kingdom by the Romans. He held the religion and traditions of the Jews in contempt and catered to their wishes only for political purposes. He held them in subjection more through the vigor with which he quelled their outbreaks than through any respect they had for him. He surrounded himself with foreign mercenaries and polluted their cities by the introduction of heathen games and in some cases with heathen worship.

The venerable position of high priest which had always been occupied by a legal descendent of Aaron, was degraded to a political office filled by whoever Herod saw fit to appoint.

Internal Improvements.

When not harrassed by war, Herod devoted himself to building up his kingdom and in some instances to the improvement of the conditions of the people. Among the more notable works which he undertook, was the building of a coast town of great magnificence which he named Caesarea in honor of the Roman Emperor. At enormous cost he constructed artificial breakwaters to supply the harbor facilities which nature had not provided on the coast of Palestine.

After much persuasion, and after the material was on hand as a guarantee of good faith, the Jews consented to allow him to remove the temple that had been erected after the exile and to construct one of great splendor in its stead. This was the temple in the courts and porches of which the Savior ministered.

It was commenced in the year 20 B. C. and while the temple proper was only about a year and a half in building, additions to it were constantly made, until in the days of the Savior the Jews claimed that forty and six years had it been in building. In addition to these Herod had constructed for himself stately palaces in Jerusalem, Jericho, and other places.

Herod manifested few elements of greatness except as a political schemer and despotic tyrant. His reign was marked by extreme cruelty, and his hands were reddened by countless murders, perpetrated for political purposes or for personal vengeance. Knowing how little claim he had to the throne he occupied, and the deep hatred he had engendered by his cruelty, his later years especially were haunted by a jealous dread of someone who would dispute his right to the throne. Toward the close of his life this fear became almost insanity and extended to many members of his own household. Hyrcanus the grandfather of his wife Mariaume fell a victim to it, then her brother, and finally Mariaume herself. She left two promising sons but when Herod saw the favor with which they were received by the Jews and the hopes entertained of restoring through them the reign of the Maccabees, they too fell victims to their father's jealousy. Only a few days before his own

death Herod ordered the execution of his oldest son Antipater whom he had recalled from exile.

At this time he was enduring the tortures of a slow death from a loathsome disease but was not so far gone but that all his jealous hatred was aroused when he heard from the Wise Men that one had been born who was king of the Jews. After enquiring diligently where this promised king was to be born, he sent to Bethlehem and had slaughtered all the children two years of age and under, vainly hoping in that way to make sure of destroying this new king.

Knowing that his subjects were only waiting news of his death to manifest their joy, he determined to change that to mourning, and maliciously ordered the execution of a number of prominent Jews to insure it.

Successors of Herod.

Herod had in all ten wives. Archelaus a son by Matthace, a Samaritan woman, succeeded his father as king of Judea. He manifested so many of the evil traits of his father that he was soon deposed and a Roman procurator appointed in his place. His ascension to the throne caused Joseph and Mary to change their plans and return from Egypt to Nazareth instead of Bethlehem.

Herod Antipas was a full brother of Archelaus and was made ruler of Galilee. He first married an Arabian woman, but put her away to marry Herodias his brother Philip's wife and his own niece. He it was that executed John the Baptist and was ruling in Galilee during the ministry of the Savior.

Philip another son was made ruler of the region north-east of the sea of Galilee.

Pontius Pilate had been procurator for some years at the time of the Savior's ministry though Antipas continued as tetrarch of Galilee. In the year 70 A. D. the continued rebellion of the Jews brought down upon them the force of the Roman army under Titus, Jerusalem was destroyed and the Jews finally dispersed.

References:

Smith's Dictionary of the Bible. Vol. II.
Jewish Encyclopedia, Vol. VI.

Review Questions:

1. Who was Hyrcanus? 2. What were his characteristics? 3. Why were the people of Judea obliged to call on the Romans? 4. Tell what you know of Antipater. 5. What was the result of Pompey's appearance in Jerusalem? 6. What effect on the Jews did Pompey's conduct have? 7. What was the final result to the Jews, of the Roman rule? 8. Explain what is meant by the "Scepter departing from Judea and a law giver from between his feet." 9. Who was Herod the Great's father? 10. What reason have we for believing that Herod possessed considerable executive ability? 11. What was the Jewish Sanhedrin? 12. What claim did Aristobulus have on the throne of Judea? 13. What was the result of the contest between Aristobulus and Herod? 14. What possible advantage came to Herod through his expedition to Arabia? 15. Why was Herod's position as king a very difficult one? 16. Why did the Jews especially hate Herod? 17. What did Herod do in the way of internal improvements? 18. What connection had he with the rebuilding of the temple? 19. What marked his reign? 20. What was Herod's extreme wickedness and cruelty due to? 20. What were some of the last acts of this cruel monster? 21. Give an account of his death. 22. What was the chief defect in Herod's character?

LESSON IV.

JOHN THE BAPTIST.

Parentage of John.

John the Baptist is one of the most striking figures in history, and a prophet signally honored of the Lord. Jesus himself said of him: "This is he of whom it is written, 'Behold I will send my messenger before thy face, which shall prepare thy way before thee.'" (Malachi 3; 1.)

"For I say unto you, Among those that are born of women, there is not a greater prophet than John the Baptist."

By both of his parents he was of priestly descent. His father, Zacharias, belonged to one of the twenty-four courses of priests that, in their turn, ministered in the temple, while his mother, Elizabeth, was of the daughters of Aaron. "And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless."

Notwithstanding their upright lives and earnest prayers they had, till now, been denied what to a devout Israelite was the most priceless gift—that of offspring. They were both growing old and had doubtless ceased to hope that it would ever be theirs.

The Annunciation to Zacharias.

It was when the good priest Zacharias approached the altar of incense in the temple, there to make the usual offering to the Lord, that an angel stood before him and announced that his prayers had been heard; that his wife Elizabeth should bear him a son whose name should be John; that his own heart should be glad, and that many would rejoice at his birth. "For he shall be great in the sight of the Lord, and shall drink nei-

ther wine nor strong drink ; and he shall be filled with the Holy Ghost, even from his mother's womb."

This promise seemed so improbable to Zacharias, that he demanded a sign, whereby he might know its truth, whereupon the angel announced himself as Gabriel, who stands in the presence of the Lord, and as a sign, and also as a reproof for his doubts, told Zacharias that he should be dumb till the fulfillment of the prediction.

After the completion of his duties in the temple, Zacharias returned to his home in the hill country of Judea, which we suppose, was either in Hebron or Jutta.

The Meeting of Mary and Elizabeth.

In the meantime the same angel had made his announcement to Mary, who was to become the mother of the Savior, and also informed her of the blessing conferred upon her cousin Elizabeth. Mary hastened from her home in Nazareth to the hill country of Judea to confer with her cousin upon these marvels, which they could only partially comprehend. As she approached Elizabeth there was further divine manifestations by the unborn messenger acknowledging the presence of his unborn Master. "And Elizabeth was filled with the Holy Ghost." It was then that Mary, under divine inspiration, uttered her beautiful song of thanksgiving.—Luke 1 ; 46-55.

Birth and Ordination of John the Baptist.

Eight days after the birth of the Baptist, which took place six months before that of the Savior, he was taken before the priest to receive his name. Anxious relatives would have him named after his father, and protested when Elizabeth told them his name was to be John. By signs they asked the father about it, who wrote on a tablet, "His name is John." Then it was that his tongue was loosed, and he burst forth into prophecy regarding the coming Redeemer, saying: "And thou, child, shall be called the Prophet of the Highest ; for thou

shalt go before the face of the Lord, to prepare his ways; to give knowledge of salvation unto his people, by the remission of their sins."

From the Doctrine and Covenants we learn that it was on this occasion that John was ordained for his work by an angel of the Lord.—Sec. 84; 28.

As is the case in the life of the Savior, we search in vain for further information to satisfy our longing concerning the youth of this wonderful child. Luke disposes of it in one short paragraph. "And the child grew and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel."

Ministry of John the Baptist.

Ancient Israel had rejected the counsels of the Lord, and his prophets, and for nearly five hundred years the heavens had been closed. No prophet had arisen to give them the mind and will of the Lord. As is always the case, "Where there is no vision, the people perish," (Prov. 29; 18) the Jews were no exception; they were walking in the dark, and had gone astray. Their religion had degenerated into a spiritless observance of the letter of the Mosaic law, and technical attention to its manifold details was a cloak to cover a multitude of sins. The world was spiritually dead, but there was intense expectancy that great events were about to happen. Many were looking for the advent of the long promised Messiah, and doubtless had not forgotten the miraculous signs that attended his birth. Little wonder then that the "voice crying in the wilderness" should come as a sensation and that multitudes of all classes hastened to the Jordan to hear the message.

When the period of his retirement and preparation was ended, the new prophet came from the wilderness to the borders of the Jordan, where he could most readily come in contact with large numbers of people, and at the same time perform the new rite of baptism for remission of sins, for which he had been ordained. He was clothed in a coarse garment woven from camels' hair, held in place by a leathern girdle. Without fear, asking no favors, and a glow with a holy zeal for

his mission he startled the world with his message: "Repent ye, repent ye, for the Kingdom of Heaven is at hand." In addition to his doctrine of repentance and baptism which many accepted, he testified to the coming of the Messiah saying: "I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoe I am not worthy to unloose; he shall baptize you with the Holy Ghost and with fire."

"Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

But John forbad him, saying, I have need to be baptized of thee, and comest thou to me?

"And Jesus answering, said unto him, Suffer it to be so now; for thus it becometh us to fulfill all righteousness. Then he suffered him."

After his temptation Jesus again returned to the Jordan, and John the Baptist, seeing him making his way through the crowds, bore testimony of him saying, "Behold the Lamb of God, which taketh away the sins of the world."

Imprisonment and Death of John.

John continued his ministry after this, and we read of him baptizing at Aenore, near to Salem, because there was much water there; but his mission was about closed. He had incurred the displeasure of the haughty Herodias, the undivorced wife of Philip, now living with Herod Antipas whom he had boldly rebuked for that sin. At the instance of Herodias, John was cast into a lonely prison on the east side of the Dead Sea, where he was confined for some time.

It was while confined in this prison that John sent two of his disciples to inquire of Jesus if he were the Christ, or if they should look for another. It is difficult to understand this message, whether doubts had crept over the mind of John during his long imprisonment, and he had begun to wonder why Jesus delayed declaring himself, or whether the inquiry was for the benefit of his disciples. However it was, Jesus replied by telling the messengers to report to John the miracles they had witnessed and to tell him that to the poor the gospel

was preached, well knowing that John would draw the proper conclusion. Then for fear that his own disciples might misjudge John, he bore his powerful testimony to the prophet already alluded to, and found in Luke 7: 24-28.

Herod Antipas, with his guilty conscience, evidently feared the influence of the Baptist and considered him possessed of supernatural power. He seems to have intended merely to keep him where he would not annoy him with his bold reproof, but the hatred of Herodias was deeper and she waited an opportunity to get the Baptist into her power. This opportunity came when Herod was giving a birthday feast to some of his nobles. Salome the daughter of Herodias pleased him with her dancing and in his enthusiasm, and, no doubt under the influence of wine, he promised her anything she asked. After consulting her mother she asked for the head of John the Baptist. Herod was sorry, but for his oath's sake sent and had the prophet executed and his head brought to the damsel on a charger. His disciples secured his body and laid it in a tomb.

On the 15th day of May, 1829, John the Baptist came again to earth, and conferred upon Joseph Smith and Oliver Cowdery the keys of the Aaronic Priesthood which he held. The words of this restoration will be found in Doc. & Cov. Sec. 13.

Review Questions:

1. What did Jesus say of John the Baptist? 2. Who was John's father? 3. What were the duties of Zacharias? 4. What is said of the character of John's parents? 5. Who was the messenger that announced the birth of the Baptist? 6. What did this messenger say concerning the child? 7. How did Gabriel view Zacharia's request for a sign? 8. How was it granted? 9. Where was the home of Zacharia and Elizabeth? 10. Tell of the meeting of Mary and Elizabeth. 11. Relate the circumstances that attended the naming of John the Baptist. 12. What other ordinance was performed at that time? 13.

Give your authority. 14. What is said of the youth of John? 15. Why did he retire to the wilderness? 16. What was the special mission of John? 17. What was the condition of the people at the beginning of John's ministry? 18. Tell of the baptism of Jesus. 19. What reasons have you for believing that John baptized by immersion? 20. Tell how the death of John was brought about. 21. What message did John send to Jesus from prison. 22. What was the reply and testimony of Jesus? 23. What mission did John perform in our day? 24. When? 25. Quote his words.

LESSON V.

PETER THE ROCK.

Peter's original name was Simon, the two being frequently joined into Simon Peter. Jesus gave him the name of Cephas—a stone—at their first meeting on the banks of the Jordan. He was the son of Jonas, and a brother to Andrew. He and his brother were partners with James and John as fishermen on the Sea of Galilee. His early home was in the village of Bethsaida (house of fishing) just north of the lake, but later he seems to have resided in Capernaum, where he frequently had the honor of entertaining the Savior and his disciples. Details are meager in the New Testament regarding the lives of any of the apostles, and we are obliged to rely on fragments, but by putting these together in the case of Peter we can construct quite an interesting and connected story. Peter is generally referred to as an unlearned fisherman, and it is true that he, like most of Christ's followers, was one of the common people, though not without considerable education on that account. Jewish custom almost enforced quite a thorough study of the law, and the probabilities are that Peter as a Hebrew lad was far more familiar with the Scriptures and the history of his people than is the average boy at the present time.

In Acts 4: 13 we read that when the rulers perceived that Peter and John were unlearned and ignorant men they marvelled; but this no doubt means that they were unlearned in the technicalities of the law in which their accusers prided themselves but not necessarily that they were without education. All of Peter's speaking and writing display a thorough acquaintance with Hebrew Scripture, which at that time was the one great source of learning.

The New Testament tells us very little of the home of the great characters with whom it deals. No mention is made of the wives or families of most of them, though that fact does

not justify us in concluding that they were not men of families. Perhaps Paul was not married. This and the fact that, of necessity, so little is said of marriage in the New Testament, misled many in later years and caused them to think that they could lead holier lives by not marrying. This is a grave mistake and one that became more noticable as the light and authority of the Gospel was taken from the earth.

In the case of Peter we know that he was a man of family. In Matt. 8: 14, 15, we are told that Jesus healed Peter's wife's mother. The little child that Jesus led by the hand into the midst of his disciples in order to impress his lesson of humility as recorded in Matt. 18: 1-6 was perhaps one of Peter's as the event seems to have occurred in Peter's house when they were resting from their return journey from the mountain of the transfiguration. Paul mentions the fact that Peter was accompanied by his wife on his missionary journeys. (I Cor. 9: 5.) Tradition tells us that her name was Perpetua and that she was the mother of children.

Call of Peter and His Position in the Church.

After "the temptation" Jesus returned to the Jordan where John the Baptist bore witness of him saying: "Behold the Lamb of God which taketh away the sins of the world." Andrew and John standing by heard this testimony and followed Jesus: "And when Jesus beheld him, he said, 'Thou art Simon Jesus: "And when Jesus beheld him, he said, 'Thou art Simon the son of Jonas; thou shalt be called Cephas; which is, by interpretation, a stone.'" Peter accompanied Jesus and the other two disciples to Galilee, but seems after this to have returned to his occupation of fishing—as we read in Mark 1: 16, 17, of a more formal call after which he probably spent his entire time in the ministry.

He received his formal call to the apostleship on the Mount at the time of Christ's wonderful sermon. From that time on Jesus, it appears, commenced the preparation of Peter, James and John for the positions for which he intended them—that of the three presiding high priests according to the order of the priesthood which we have today. A number of

circumstances justify this view. At the raising of the daughter of Jarius at Capernaum, these three accompanied Jesus and witnessed the miracle. At Caesarea, Philippi, Jesus secures from Peter his remarkable testimony and then tells him that he will confer upon him the keys of the kingdom with power to bind, or seal, on earth and in heaven. (Matt. 16: 19.) This was undoubtedly the same authority that was conferred upon the prophet Joseph and his associates as recorded in the Doc. and Cov. Following this designation of Peter as the one to hold the keys of authority in that dispensation—and the Lord tells us there is but one on earth at a time to hold this power—Peter, James and John accompanied Jesus unto the mountain, where he was transfigured before them and where they were visited by Moses and Elias. Matt. 17: 1-9. This event reminds us forcibly of the coming of Moses and Elias to the Kirtland temple in this dispensation. (Doc. & Cov. 110: 11, 12.) The keys of the higher or Melchisedek priesthood had been taken from the earth with Moses. (Doc. & Cov. 84: 25), and it was perhaps on this occasion that they were restored. We at least have conclusive proof that they were held by Peter, James and John from the fact that they came and conferred them upon Joseph Smith and Oliver Cowdery some time in June, 1829.

His Character and Labors.

No character in the New Testament is painted in more life-like colors than that of Peter. We see him just as he was. Neither in his own writings nor in the Gospel of St. Mark, who is known as the disciple, companion, and interpreter of Peter, is there any attempt to hide his weaknesses.

His life naturally divides itself into two periods which are in striking contrast to each other. The first was a period of preparation under the somewhat severe discipline of his master; the second that of his ministry when, in ripened wisdom, and under the endowment of the Holy Spirit, he entered upon the discharge of the high commission he had received from the Savior.

The characteristics manifested in the two periods are almost as different as would be expected in different individuals.

When he first came to Jesus as a disciple he was crude and undisciplined. Always loyal and kind hearted, but rash and impetuous. These traits are shown on a number of occasions, and in some cases were severely rebuked by the Savior. On the occasion referred to at Caesarea Philippi, recorded in Matt. 16: 21-23, Jesus was speaking of his approaching agony, when Peter protested that such things should be far from Him. Jesus answering said: "Get thee behind me Satan; thou art an offence unto me; for thou savourest not of the things that be of God, but those that be of men."

On the evening of the Last Supper when Jesus proceeded to wash the feet of his disciples, Peter again protested against what he thought was an undue humiliation to his beloved Master, but when told that he could have no part with him unless he submitted, he immediately went to the other extreme and proposed that Jesus wash also his hands and his head.

On the same evening when Jesus warned them all that they would be offended because of him, Peter, as usual, was the first to protest. "Although all shall be offended, yet will not I." Then it was that Jesus warned him that Satan desired to sift him, saying, "Verily, I say unto thee, that this day, even in this night, before the cock crow twice, thou shalt deny me thrice." Again Peter protested, "If I should die with thee, I will not deny thee in any wise." Yet before the night was past he had done that very thing; three separate times had he declared that he did not know Jesus. Then when he heard the warning crow of the cock and caught the reproving look on the face of his Master, he realized what he had done, and went out and wept bitterly. See Mark 14: 66-72. On account of this incident in the life of Peter and also the one that brought him into temporary collision with Paul at Antioch some years later to which reference will be made further on, some writers refer to him as the cowardly Peter.

Review Questions :

1. Give the statement of the lesson concerning Peter's name. 2. Where was his early home? 3. From what source do we obtain information concerning his life? 4. What about this Apostle's education? 5. What is the meaning of the expression "unlearned?" 6. What position did he occupy in the church? 7. What goes to show this? 8. Was Peter married? 9. How do you know? 10. Did he have children? 11. How do you know this? 12. What significance attaches to the appearing of Peter, James and John to the Prophet Joseph? 13. Give the account of the daughter of Jairus? 14. Relate the story of Christ's transfiguration. 15. What is said here of the New the others? 16. Into what two parts is his life divided? 17. Name them. 18. What is said regarding the differences between them? 19. What was Peter's state when he first came to Jesus? 20. How do you account for this? 21. Name an instance where Jesus rebuked the apostle. 22. Name another. 23. Give the story of Peter's denying Christ.

LESSON VI.

PETER THE ROCK (Continued.)

His Courage.

Such a conclusion is not justified by the facts, and is as wide of the truth as the one that leads the same unenlightened writers to call Adam an old sinner, and to charge him with being the cause of all our troubles. At this period in his life Peter was undoubtedly hasty and impulsive, but he was never cowardly. Doubtless the Lord permitted him to stumble into error that a necessary lesson might be deeply impressed not to be boastful in his own strength and to teach him caution, but had fear been the cause of it he would not have been there at all but would have escaped with the others from the garden and not have run the risk of venturing into the hands of his enemies. It appears to us that it was not his own safety he was concerned about but the fear that they would expel him from the palace and thus prevent his being near his master in the hour of danger that prompted his denial. He showed no cowardice when the mob came to arrest Jesus, but with drawn sword threw himself between the mob and his Master, and smote off the ear of the servant of the high priest. On later occasions he manifested the greatest courage, boldly declaring to the assembled rulers that he would obey God rather than man. Acts 4: 18-21. In response to the question of Jesus, "Whom do ye say that I am?" Peter was the first to respond, "Thou art the Christ, the son of the living God," and we certainly believe that he would have been the last to deny that testimony, had he realized what he was doing. He would have laid down his life for that testimony of his Redeemer.

Chief of the Apostles.

After the ascension of the Savior, Peter assumed his position as chief of the Apostles, and with his associates waited in

Jerusalem till the fulfillment of the promise to send the Comforter. While journeying with Jesus, Peter with his companions had frequently taxed the patience of their Master by their failure to comprehend the nature and spirit of his mission, but a wonderful transformation is noticable when in the midst of the manifestations of Pentacost with his acquired wisdom and under the inspiration of the Holy Ghost, he stands forth and with the logic and eloquence of a trained orator delivers such a powerful discourse on the principles of the Gospel that three thousand converts were added to the Church on that single occasion.

From this time forward, Peter's labors were accompanied by remarkable manifestations of divine power. At the gate Beautiful of the temple he and John caused one who was crippled from birth to walk and leap for joy. From prison they were delivered by an angel of the Lord. At the rebuke of Peter for their deception Ananias and Sapphira dropped dead and in the case of Dorcas he was able to raise the dead through the power which he held.

Gentiles to Receive the Gospel.

During the ministry of the Savior the labors of his disciples had been confined to the house of Israel though it had been prophesied soon after his birth that he was "a light to lighten the gentiles and the glory of his people, Israel." Even at that time the Lord was preparing Paul for his great mission to the gentiles but it was reserved for Peter through the authority which he possessed to open the door through which so many entered the fold of Christ. Peter in common with all Hebrews had been taught from youth that a gentile was Levitically unclean, and that to associate with them or enter into their habitations meant defilement. The Savior in his discourses and by his example had done much to disabuse the minds of his disciples of these prejudices, but it required a direct manifestation to prepare the mind of Peter for what no doubt seemed to him such a radical step as admitting gentiles to the privileges of the Gospel without compliance with the rites of the Mosaic law. This was done through the vision

given Peter at Joppa and the results show he was quick to grasp its import, to receive Cornelius into the Church, and to declare the new doctrine that God is no respecter of persons. "But in every nation he that feareth him and worketh righteousness is accepted with him." Acts, Chap. 10: 35.

On his return to Jerusalem we find Peter eloquently explaining and defending his course, even to the convincing of his brethren who rejoiced with Peter that the Lord had shown such favor to the gentiles. This question of admitting gentiles to the Church without circumcision remained a matter of controversy, however, and there was a strong party in Jerusalem that held out for the observance of the Mosaic law. Later it became the occasion of a somewhat serious difference between Peter and Paul at Antioch wherein there appears an inconsistency in the character of Peter that is hard to explain. On a visit to Antioch Peter had associated freely with the Saints making no distinction between Jewish and gentile converts till certain ones came from Jerusalem who belonged to the party of the circumcision, then we are told that Peter withdrew from the gentiles. This angered Paul who was jealous of the rights of his gentile converts, and he tells us that he rebuked Peter to his face "because he was in the wrong." As before stated, the incident is hard to explain, and seems to show a weakness on the part of Peter, but we must remember that we have but one side of the controversy and that Peter may have had reasons for his action that we know not of.

Why James Presided.

On a later occasion when this same vexatious question of circumcision was up again, we find James presiding over the council and rendering the decision, and some have argued from this that James and not Peter was the head of the Church; but the fact that James presided over the council during the discussion of this question is easily explained on the ground that Peter was an interested party. We might say that Peter was on trial for admitting gentiles to the Church without circumcision and, hence, could not judge his own case.

Further than the incidents here set forth it is impossible

to follow definitely the labors of Peter. Tradition says he visited Rome and the Roman Catholics claim him as the founder of their church, but unless the Babylon mentioned in I Peter 5: 13, means Rome, there is no direct evidence that he was ever there. Tradition also tells us that he died a martyr to the cause he had so ably defended, by being crucified, and that considering himself unworthy of a death so much like his Master, he asked to be crucified with his head down. The fact that Jesus had predicted this manner of death for him, strengthens this tradition. (John 21: 18, 19.)

Peter was not an extensive writer and aside from the writings of his son Mark as he calls him, who was his close companion and whose book is sometimes called the Gospel of Peter, he left us very little. His two splendid epistles breathe a broad-minded and generous spirit. They are the ripened fruit of a life of varied experiences and much trial. Their rich wisdom, deep penetration and mellow richness are the best evidences of the sanctifying influence of the spirit of the Gospel upon human impulse and passion.

Review Questions:

1. What conclusion is sometimes drawn from this last incident?
2. Is it justified?
3. What statement is made concerning Adam and the fall?
4. Show that Peter was a man of rare courage.
5. Relate the event that happened on the day of Pentecost.
6. What was the effect of Peter's discourse?
7. What happened at the gate Beautiful?
8. What do the names Ananias and Sapphira suggest to your mind in connection with Peter?
9. What is said of the division between Jews and gentiles?
10. What vision did Peter have at Joppa?
11. What did it mean?
12. Who was Cornelius, and how was he converted.
13. What kind of a man was he?
14. What was the burden of Peter's message to him?
15. How can you prove from this incident that baptism is necessary to salvation?
16. What dispute took place between the apostles Peter and Paul.
17. What peculiar circumstance is connected with the death of Peter?
18. What about Peter's epistles?

LESSON VII.

JAMES THE SON OF ZEBEDEE.

Two Jameses.

James is the equivalent of Jacob, and is one of the most common names in the Bible. Owing to the fact that two of the apostles chosen by the Savior bore that name, and that both of them occupied prominent positions, we sometimes fail to distinguish between them. James, the son of Zebedee, was associated with Peter and John in the presidency of the Church, and while our knowledge concerning him is very limited it is more definite and reliable than is the case with the other apostles. His history covers a period of seventeen years—from the spring or summer of A. D. 27, when he was called to follow the Master, till the year 44, when he was put to death by Herod Agrippa I. During only three years of that time—from his call to the ministry to the crucifixion of the Savior is there any continuous history of his life given, then there is a complete silence concerning him in the Gospel narrative till his death fourteen years later.

The other James has a variety of names. He is called the son of Alphaeus or Clopas; the Lord's brother; James the Less and in his later years he earned the title of James the Just. Whether he was advanced to a position in the presidency left vacant by the death of James the son of Zebedee or one of local importance in the Church at Jerusalem we are unable to determine but it is evident from the expression of Paul in Gal. 2: 9, that he, Peter, and John were pillars in the church, and later we find him presiding over a council of the Priesthood at Jerusalem and rendering its decision. Early traditions name him as the first bishop of Jerusalem, but that, if true, might not have the same significance that it has with us. The Priesthood and its authority are always the same but different circumstances sometimes produce differences in organization.

James the Son of Zebedee.

James and his brother John were always closely associated with Peter and Andrew, first as fishermen, in which business they were partners, and later as attendants on their Master in the ministry. It was while thus engaged in fishing on the shores of Galilee with his father and the brethren named that James received his first call to the ministry in 27 A. D. Peter, Andrew and John had met and to some extent become identified with Jesus about six months before this time, on the banks of the Jordan. On this occasion Jesus, attended by the usual crowd, appeared on the beach where the fishermen had spent the night in fruitless toil. After addressing the multitude from Peter's boat, Jesus directs him to pull out into the deeper water and again cast his net. The miraculous draught of fishes secured seems to have been intended as a manifestation, and as a consequence of it, Peter confesses him and the other brethren were ready without hesitation to follow at his call. See Luke 5: 1-11.

In describing this event, Mark mentions the hired servants of Zebedee. From this and the fact that their mother Salome later became an attendant on Jesus and his disciples in their labors and ministered to them of her substance, we judge that the family of James and John were in comfortable circumstances and as pointed out in the case of Peter no doubt had received the benefits of considerable education.

In the spring of 28 on the hills overlooking the Sea of Galilee, James was appointed one of the Twelve Apostles and from that time his name is always associated with that of Peter and John, as the three.

Place in Apostleship.

It was sometime early in their ministry that Jesus bestowed upon these brothers, James and John, the name of Boanerges, or Sons of Thunder. From our traditional ideas of these men and the pictures that most artists give us of their conception of John in particular the name seems inappropriate,

but a number of instances show us the Savior's unerring judgment of the character of men. Peter he immediately recognized as the "rock," Nathaniel as an Israelite in whom there was no guile, Herod Antipas as a fox, etc. In the case of James and John he was not mistaken but recognized the true fire of strong characters.

As in the case of Peter it required experience and severe discipline to modify these traits.

Once when Jesus was journeying to Jerusalem he sent his disciples before him into a Samaritan village to seek entertainment, but the old hatred of the Jews manifested itself when the Samaritans learned that the travelers were on their way to Jerusalem and they refused to receive them.

"And when his disciples James and John saw this they said, Lord, wilt thou that we command fire to come down from heaven and consume them, even as Elias did?"

"But he turned and rebuked them, and said, 'Ye know not what manner of spirit ye are of.'" Luke 9: 51-56.

A little later we find these two brothers offending their fellow apostles by presenting, through their mother, Salome, their ambitious request to sit one on the right hand and one on the left of Jesus in his kingdom, and boldly declaring their ability to partake of the cup of which he was to drink, in order to do it.

Tradition pictures James as a man of fearless courage who met his death as a true martyr and certainly the later actions and writings of John show the heroic grandeur of his character and convince us that it was not necessary for him to sacrifice any qualities of lofty manhood in order to secure the title of the "Apostle of Love." They were both "Sons of Thunder."

As before stated it was about 44 A. D. that "Herod the king stretched forth his hand to vex certain of the Church. And he killed James, the brother of John with the sword."

James the Just.

The first mention of James the Just, or "the Lord's brother" is where he was chosen one of the Twelve in the year 28 A.

D. He doubtless accompanied his brethren and took part with them in the events recorded in the Gospel, though no special mention is made of his name. Paul in I Cor. 15; 7 mentions what seems to have been a special appearance of the Savior to him during the forty days succeeding the resurrection, Cor. 15; 7, and about ten years later (40 A. D.) Paul himself made his acquaintance as recorded in Gal. 1; 19.

A number of incidents indicate that he had been elevated to a position of importance at Jerusalem though whether as bishop or as one of the presidency we cannot determine. In Gal. 2: 9 Paul names him as a pillar in the church and puts his name before Peter's.

Peter tells the brethren to report his miraculous deliverance from prison to James and the brethren. Acts, 12: 17.

About the year 49 A. D. a dissension had again arisen in the church over the question of circumcision, and a council of the Priesthood was called at Jerusalem to settle it. James presided at this council and rendered the decision. Acts 15: 13-29. Whatever the capacity in which James presided whether local or general, there can be no question but that the position he filled was one of authority and importance, and that he headed a conservative faction in the church with strong leanings toward the observance of the Mosaic law. Paul reported to James on his return from his third missionary journey, and was persuaded by him to observe certain rites in order to convince the Jewish brethren that he respected the law, though he stood out bravely against requiring Gentile converts to submit to it. Acts 21: 17-26. Paul conveys the impression that Peter feared to offend this party of the circumcision, and that when certain ones came from James to Antioch, Peter withdrew from associating with the Gentile converts, thus incurring displeasure and a severe rebuke from Paul for what the latter terms Peter's dissimulation.

The importance which these various incidents attach to James has led some writers to conclude that he and not Peter was the chief apostle but that conclusion is unwarranted as explained in the lesson on Peter. James left us the epistle that bears his name addressed especially to Jewish converts. It is

very brief and does not contain much doctrine, but as a beautiful moral exhortation it is not surpassed. We have no authentic record of the death of this James, but a very early tradition relates that he lived to be an old man, that his integrity won for him the title of "the Just," and that he was widely respected by those not of his faith who were indignant at his death. The same tradition tells us that on the occasion of a great feast at Jerusalem the Jewish rulers came to him and requested him to address the multitude from the tower of the temple, and to warn them against forsaking the law for Christ, but that he used the opportunity to bear a powerful testimony that Jesus was the Messiah. This so angered them that they threw him from the temple and then completed his death by stoning.

Review Questions:

1. What important position did James occupy in the church?
2. What does this fact argue in James' favor?
3. How many years was he actively engaged in the ministry?
4. What is the difficult question involved in Gal. 2: 9, 5? With whom was he associated in business?
6. What was his occupation?
7. Give an account of James' conversion?
8. What was his social and financial standing?
9. Relate the circumstances of James' call to the apostleship?
10. What is the significance of the name Jesus gave to James and John?
11. What evidence have we that Jesus possessed a fine judgment of mankind?
12. What reasons have we for believing that the name "Sons of Thunder," given James and John, was appropriate?
13. What evidence is given that these men were of heroic mould?
14. What does the fact that James presided over a council of Priesthood held in Jerusalem and that he rendered the decision argue?
15. If Peter was the president of the Church after the death of the Savior, how can you account for James presiding at this council?
16. In the Epistle of James what statement is associated with the origin of "Mormonism?"
17. What honorable title was finally given to James?
18. What was his last public act?

LESSON VIII.

JOHN THE BELOVED.

Early Life.

While there is nothing more to warrant it than the way in which his name is generally used, we always assume that John was the younger son of Zebedee and Salome, and that he was younger than Peter. His early home was at Bethsaida, near the sea of Galilee, where with his father, his brother, James, and Peter and Andrew, he followed the humble occupation of a fisherman. From the fact that he was on almost friendly terms with the high priest and others at Jerusalem, and that he gives additional details of Christ's ministry in Jerusalem (takes Mary home) some writers have supposed that he must have resided there a portion of his life. As stated in the case of his brother, James, his family seems to have been in fairly good circumstances, and John no doubt received a good thorough schooling, especially in the Law and the Prophets, though the rulers did not recognize him as a rabbi. (Acts 4; 13.) He had no doubt made many journeys to Jerusalem since he was thirteen, (the age at which he could participate) to witness and take part in the great religious festivals of his people, which would supplement his home training, and help to give him those lofty conceptions so apparent in his later writings.

John the Apostle.

When the "Voice from the Wilderness" sounded, John was among the first to obey, and was among those that crowded around the Baptist on the banks of the Jordan. He was standing near when the Baptist pointed out the Lamb of God, and was one of the two to follow Jesus and abide with him that night. (Ref.) What inspiring conversation passed between the

Master and the disciple whom he afterwards loved, we are not told, but there is no doubt that John formed one of the little company that followed the new teacher on his journey to Galilee the next day, and to the marriage feast at Cana where they witnessed the first miracle. Some time, a little later than this, John with his associates received a more formal call to leave their nets and become fishers of men, (Luke 5; 10, 11), after which and until the ascension, John permitted nothing to separate him from his beloved Master.

Ministry with the Savior.

After his call to the apostleship, John with Peter and James, was closely associated with Jesus, who was evidently preparing these three for the responsibilities which would rest upon them after he was gone. As before stated, they were with him at the raising of Jairus's daughter, the transfiguration, and the agony in Gethsemane; but what is more final in settling the question of his position among the apostles is the fact that he, with Peter and James, came in our day and restored the keys of the Melchisedek Priesthood which they held.

In the lesson on James, we have already discussed the significance of the name Boanerges or "Sons of Thunder" which Jesus conferred upon these brothers, likewise to the ambitious request for preference in his kingdom which they presented through their mother, Salome. One other instance where they were reproofed for forbidding one not of them to use the name of Jesus (Mark 9; 38.) gives us a glimpse of the spirit of these brothers, but generally speaking John's words and actions indicate a character gentle and refined, though of great strength. John alone gives us an account of the miraculous raising of Lazarus, and also adds some other incidents that show us the close friendship that existed between Jesus and the family of Martha and Mary at Bethany. When the time had arrived for Jesus to make his great sacrifice, he made ready to celebrate the Jewish passover according to the custom, and at the same time to introduce the new covenant in the emblems of his body and blood. To make ready for this Last Supper he sent Peter

and John, and when they were seated at the feast the beloved disciple was so placed that his head could repose on the breast of his Master. As a further evidence of the intimacy between John and Jesus we observe that Peter requests John to ask, who it was that would betray their Lord. That John was in close sympathy with all that Jesus did and said is shown in the lasting impression made upon his mind by the Savior's wonderful utterances upon that occasion, which he has preserved for us in words of sublime beauty. (John 14; 15, 16, etc.) After the solemn ceremonies of the Last Supper, the eleven disciples retired with Jesus to the garden, and the three chief apostles remained near enough to witness his great agony. When Jesus was led a prisoner to the palace of the high priest, Peter and John were the only ones that followed, and John's acquaintance with the high priest seems to have been the means of their gaining admittance; John to the council chamber, while Peter had to be content with remaining in the court with the officers and servants. All through the scenes of that memorable night and the day following John remained as close as possible to his beloved Master, and during the final agony on the cross John was standing near and received from the Savior his last loving commission to be a son to his sorrowing mother. After tenderly laying away the body of their Lord, these friends, whose love for each other grew stronger in sorrow, are found together again when in the early morning of the third day the news came from Mary Magdalene that the body of Jesus was gone. John was first to reach the sepulchre but Peter was first to enter and examine the burial clothes. They went away sorrowing for "they knew not the scripture that he must rise again from the dead," and we next find them back at their old occupation on Galilee. Again John's loving eyes are first to recognize his Master in the gray dawn, but Peter is first to reach him by swimming ashore. (John 21; 7.)

His Labors After the Ascension.

During the forty days that intervened between the resurrection and the ascension of the Savior, John with the other

disciples received from him further important authority and instruction. He it is that records so carefully the promises of Jesus to send them the comforter, and with the other ten he was breathed upon and had hands laid upon him for the gift of the Holy Ghost. After the ascension he with the others tarried in Jerusalem till the day of Pentecost when these promises were gloriously fulfilled. Later we find him with Peter journeying to Samaria to confer upon Philip's converts the Holy Ghost. His request to call down fire upon the Samaritans had finally been granted, but of a kind and in a spirit that John was just beginning to comprehend. With Peter he continued to minister in Jerusalem in the face of the opposition of the rulers, and the persecution stirred up by Saul and others. In the later and shorter persecution under Agrippa I. he had to mourn the death of his beloved brother James. How long, he remained in Jerusalem we cannot determine, but tradition says till after the death of the Lord's mother. Neither can we follow his history with any degree of certainty after that time, except that we know that he was in Ephesus for a time, and that the churches of Asia seem to have been under his care. To them he addresses his Revelation. (Rev. 1:4.)

In Revelation 1:9, he tells us that he was then in Patmos, a small barren island off the coast of Asia Minor, and that he was there "for the word of God and for the testimony of Jesus Christ." Tradition tells us that he had been banished but later returned to Ephesus where he afterwards wrote his Gospel.

While the great mass of tradition that succeeds the record of the New Testament writers is in the main totally unreliable, there are some concerning John that are more than usually well established. These assert that he was in Rome during one of the persecutions of the Christians there, and was thrown into a caldron of boiling oil, from which he escaped unharmed; that he outlived all of his associates and that the belief was current at that time that he was not to die. Among early Christian fathers Polycarp, Papias and Irenaeus claimed to have been his disciples.

The Writings of John.

Naming them in the order in which the best authorities claim they were written, John was the author of 1, Revelation; 2, The Fourth Gospel; 3, Three short epistles.

Revelation means the same as the Greek word "apocalypse," by which it is also known, meaning an unveiling of that which is hidden. The book is written in mysterious symbolic form which can be fully understood only in the light of divine inspiration. It was received and written during John's banishment to the island of Patmos some time during the latter part of the first century. Much of the New Testament was written after this date.

This fact refutes the argument of the opponents of modern revelation, that the book of Revelation closed the canon of scripture and forbade the addition of anything more. (Rev. 22; 18). That passage evidently refers to that particular book. The same expression is found in Deut. 4; 2 and other places.

John's gospel relates many incidents not recorded in the other three, and omits many that are, for the reason that they were well known at the time he wrote. In this sense his gospel is supplementary to the others though that was not his prime object in writing. His object was not so much to give history as to beget faith; to testify to the actual incarnation, death, and resurrection of the Son of God and confute the doctrines and spirit of anti Christ then arising in the churches. It is essentially spiritual in its nature and its keynote is love and Christian fellowship. "He that loveth not knoweth not God, for God is love." No man can love God and hate his brother. "Little children, love one another," etc. We can easily understand that it was written under divine inspiration, and as some writers say, after fasting and prayer. It has been called, "The Holy of Holies of the New Testament;" "God's Love Letter to the World." Of John's three epistles the first is general to the Churches of Asia warning them against evils of Anti-Christ, the second is to an "elect lady," while the third is to one Gaius by Demetrius commending missionaries John had sent out.

Foreordination and Final Mission of John.

In the case of John we have conclusive evidence that in some cases, at least, men are ordained for certain work long years before their advent upon the earth. In the vision given to Nephi, the son of Lehi, six hundred years before John's time, this particular apostle of the Lamb was shown to him and his name given. Nephi was also instructed not to write certain parts of the vision as that work was for John. (See I. Nephi, 14; 18-27)—page 12.

After Peter had received his commission from Jesus and been shown the manner of his death, he turned to his friend John and said, "Lord, and what shall this man do?" Jesus saith unto him: "If I will that he tarry till I come, what is that to thee?" The elders who wrote the closing paragraphs of John's gospel intimate that this need not be understood as a definite promise that John should tarry on earth till Jesus came again, but from other sources we learn that this was John's desire and that it was granted. See Doc. and Cov. Sec. 7. The same blessing was granted to three of the Nephite Apostles as recorded in III. Nephi, 28.

Somewhere and somehow, all unknown to those among whom he moves, free from pain and unburdened by sorrow, save for the sins of the world, still lingers and labors the loving John, "a flaming fire and a ministering angel," ever striving to bring souls unto Christ and prepare the world for the return of his beloved Master.

Review Questions:

1. Who constituted the family of John? 2. Where did they live? 3. What was their occupation? 4. What were John's opportunities for schooling? 5. Relate the circumstances of his first meeting with the Messiah. 6. Give an account of his formal call to the ministry. 7. What position in the church did he occupy? 8. Give reasons for your statement.

9. What name did Jesus give to John and James? 10. Relate circumstances that show it was appropriate. 11. What circumstances show the personal love between John and Jesus? 12. What special duty did Jesus assign to John? 13. What promise did Jesus make his disciples before his ascension? 14. When was this promise fulfilled? 15. Why were Peter and John sent to Samaria? 16. Why was it necessary? 17. At what places do we hear of John after he left Jerusalem? 18. Why was he at Ephesus? 19. What scripture did he write? 20. When and where did he receive the Revelation? 21. When and where was his gospel written. 22. What was his main purpose in writing it? 23. What has it been called? 24. Why? Name his epistles? 25. To whom are they addressed? 26. What evidence have you that John was foreordained for his work? 27. What special request did John make of Jesus? 28. What evidence have you that it was granted? 29. To what others was this privilege given? 30. What mission did John perform in our day?

LESSON IX.

MATTHEW AND MARK.

Mark.

Mark the Evangelist is evidently John, whose surname was Mark. John was the Jewish name and Mark the name of frequent use among the Romans. The change of John to Mark is analagous to that of Saul to Paul. He was a son of a certain Mary, who lived at Jerusalem, and he was therefore probably born in that city. Mary, the mother of Mark seems to have been a woman of some wealth and influence, and we may infer that her home was the rallying place for Christians in those dangerous days. It was to this home that Peter came after his deliverance from prison, and there "found many gathered together praying." Her son Mark already an inquirer no doubt became converted under the influence of the great Apostle Peter. Eager to work for Christ he went with Paul and Barnabas as their minister on their first journey, but at Perga for reasons not given he turned back. On the second journey Paul would not accept him as a companion, assigning as a reason Mark's failure to continue with them on their former journey. Mark's kinsman and ardent friend, Barnabas, was anxious to have him go. As a result a "sharp contention" arose between Saul and Barnabas, which resulted in their separation. Whatever the difference may have been between Paul and Mark, it was not lasting, for we find Mark with the great Apostle, during his first imprisonment in Rome. This is the extent of our authentic knowledge of Mark.

Gospel of St. Mark.

This is the shortest of the four inspired gospels. The historian Eusebius says on the authority of Clement of Alex-

andria, that the hearers of Peter at Rome desired Mark, the follower of Peter, to leave with them a record of his teachings; upon which Mark wrote his gospel, which Peter afterwards sanctioned with his authority, and directed that it should be read in the churches. The conclusion therefore is that Mark is the interpreter of Peter.

Eusebius's sources were somewhat doubtful, but the internal evidences incline us to the opinion that this inspired gospel has a direct connection with St. Peter, and that it records more accurately the words which he, inspired by the Spirit of God, uttered for the instruction of the world.

Nothing positive can be said as to the time when this Gospel was written. In the Bible there is nothing to decide the question, but it is highly probable that it was written before the destruction of Jerusalem, which would fix it some time before 70 A. D. It was unquestionably written in the Greek language, since it was designed primarily for the Gentiles. This also accounts for the absence of Old Testament references, which would have very little weight with Gentiles. It also contains many details that would be unnecessary if written for Jews.

"The purpose of the writer was to present a clear and vivid picture of the acts of our Lord's human life, rather than a full record of his divine doctrine." In Mark we have the Gospel as it was preached to all the world, and it is so presented as to appeal to the Gentiles. It is a calm history and not an argumentative discourse.

Contents.

The principal divisions on the Gospel are these:

1. John the Baptist and Jesus (1: 1-13).
2. Acts of Jesus in Galilee (1: 14-9:50).
3. Teachings in Peraea where the spirit of the new gospel is brought out (10:1-34.)
4. Teaching, trials and suffering in Jerusalem (10: 35-15: 47.)
5. Resurrection (16.).

There is little historical matter in Mark that is not found in the other Gospels. The fresh and lively mode of the nar-

ration and the minute painting of the scenes in which the Master took part lend a charm and a beauty to Mark's Gospel.

Matthew.

"And as Jesus passed forth from thence, he saw a man named Matthew sitting at the receipt of custom: and he said unto him, 'Follow me.' And he arose and followed him." Matt. 9: 9.

The calling of "Matthew, the Publican," excited great attention, for the reason that Publicans were regarded by the Jews as traitors and apostates; as the willing and degenerate tools of their heathen oppressors. To eat and drink "with Publicans" seemed to the Pharisaic mind incompatible with decency. No money that came from them would be received into the alms box. Scribes and people alike hated those tax gatherers with a most intense and malignant hatred.

To this despised class belonged the evangelist, Matthew, who became one of the Apostles of Jesus, and who wrote the first book in the New Testament. He was a son of Alphaeus, and distantly related to the Savior. He was a collector of customs at Capernaum, on the Sea of Galilee.

Capernaum was in the territory governed by Herod Antipas, and it may be inferred that Matthew was an officer in the service of Herod and not in the service of the Roman government, for it should be remembered that Herod was not a foreigner and a gentile in the same sense as a Roman.

While his occupation was very odious in the eyes of his countrymen, it involved a considerable clerical knowledge; also a familiarity with both the Greek and the Aramaic languages. There is also abundant evidence that Matthew was well acquainted with the Old Testament, from the fact that references to it abound in his writings. We are told in Luke 6: 13, that Jesus before delivering the Sermon on the Mount selected twelve disciples, and that Matthew was one of them. After this Matthew returned to his usual occupation; from which, on leaving Capernaum, Jesus called him away.

On this occasion, Matthew gave a parting entertainment

to his friends and after this event he is mentioned only in Acts 1: 13. According to an account written as early as the first century, after the death of the Savior, Matthew preached in Jerusalem for fifteen years. No reliable account is given of his death.

Gospel According to St. Matthew.

It is appropriately placed next to the Old Testament, because it resumes the thread of Old Testament history, and records the fulfillment of Old Testament prophecy. "I am come to fulfill" is the motto of Jesus as rendered by Matthew.

This Gospel was written for Jewish readers, and aims at exhibiting Jesus as the Messiah, the promised King of Israel. Great prominence is therefore given to the fulfillment of Old Testament predictions.

The genealogy is given to show that Jesus is a son of David. The story of the visit of the wise men is told to show that they hailed him as king of the Jews. The testimony of Matthew's Gospel from first to last is that Jesus is the Son of God and the Savior of the world.

References:

Dictionary of the Bible, Smith.
Preacher's Homiletic Commentary, Burns.
Matthew, Mark.

Review Questions:

1. What reason have we for believing that Mark was born in Jerusalem? 2. What can you say concerning his mother? 3. Why do we conclude that Peter was the instrument through which Mark was converted? 4. With whom did he take his first missionary journey? 5. What was the cause of the "sharp contention" between Paul and Barnabas? 6. Why do we conclude that the difference was not very serious between Mark and Paul? 7. Why do we conclude that Mark

is the interpreter of Peter? 8. When was the Gospel of Mark written? 10. Give three arguments to prove that it was written primarily for Gentiles. 11. What was the chief purpose of the writer? 12. What characterizes Mark's style? 13. Why did the calling of Matthew excite great attention? 14. Why were the Publicans so hated? 15. What difference would it have made whether Matthew was in the service of Herod or the Roman government? 16. What qualifications would his occupation involve? 17. What evidence is there that Matthew was well acquainted with the Old Testament? 18. Why is this Gospel placed next the Old Testament? 19. For whom was this Gospel written chiefly? 20. Why is the genealogy of the Savior here given? 21. What is the burden of Matthew's testimony?

LESSON X.

LUKE, THE BELOVED PHYSICIAN.

Luke was the associate and interpreter of Paul, as Mark was of Peter. While there is nothing definitely known concerning his early history, it is generally supposed that he was a native of Antioch in Syria, Perhaps of Greek parentage, and an early convert to Christianity.

He was not an eye witness of the events he relates in the third Gospel, but recorded them some thirty years after they occurred. Owing to his ability as a scholar, and the evident care observed in his writings he has given us an account of the Lord's life and ministry that in some particulars surpasses any of the others. We are indebted to him for a number of important incidents not mentioned by the other writers, and also for frequent allusions to profane history that help us in determining important dates in the record.

Luke is mentioned by name only three times in the New Testament: Col. 4; 14: Philem. 24; 2nd Tim. 4; 11. To the Colossians, Paul refers to him as, "the beloved physician." This and the fact that his language shows familiarity with medical terms, leads most authorities to believe that he had been educated in that profession.

Missionary Labors of Luke.

Luke is the author of the Acts of The Apostles, as well as of the third Gospel, and while his name is not mentioned in the acts, we can trace something of his history by carefully noting his language. The first personal reference to him is found in Acts, 16; 10, where he joins Paul at Troas in Asia Minor during the latter's second missionary journey. It will be observed

that the use of the pronoun changes at that point from the third person to the first person plural, indicating that the writer became one of the party. It is not supposed, however, that this was his first introduction to Christianity, but that he had been previously converted, and was, perhaps, doing missionary work for the Church. The use of the pronoun in the first person continues through chapter 16, but in the first paragraph of chapter 17, we read, "Now when they had passed through Amphipolis," etc., which again would indicate that Paul and his other companions continued on their journey, while Luke remained in Philippi, having, perhaps, been appointed to look after the interests of the Church in that locality.

Seven years later, (A. D. 58.) Paul again reaches Philippi on his third missionary journey, and is rejoined by Luke. Acts 20; 5, 6.

Paul's second epistle to the Corinthians, we are told, was written from Philippi during his second visit there, and was sent to Corinth by Titus and Lucas (Luke). In 8; 18 of that epistle, Paul says he sends with Titus "the brother whose praise is in the gospel throughout all the churches." From this it seems that he had become favorably known through his seven years of missionary labor among the churches.

Journeys and Imprisonment with Paul.

From Philippi Luke accompanied Paul on his last voyage to Jerusalem, and was with him during the trials and persecutions that he suffered at that time. Paul was finally sent to Caesarea for trial on the charges preferred against him by the Jews, where, under one pretext and another, he was held in custody for a period of two years. Luke, we have every reason to believe remained near him during this time, even if he did not share his confinement. When Paul as a Roman citizen appealed to Caesar, and was sent to Rome, Luke accompanied him, and remained his close companion till the end of what is known as the first Roman captivity, which was about A. D. 63. As the Acts closes about this time, we are unable to trace the history of "the beloved physician" further with much certainty.

From the further mention of him in 2nd Tim. 4; 11, we conclude that he remained faithful to his old friend and companion when others were deserting, and was near him when Paul sealed his testimony with his blood. Tradition tells us that Luke was commissioned by Paul, and continued to minister in the Gospel till he too suffered martyrdom sometime after the year 75 A. D.; but he himself seems modestly to assume that all the reader's interest would be centered in Paul and when his hero passes off the stage, gives us no further account of himself.

His Character.

It is supposed that Luke wrote his Gospel and the Acts of The Apostles during his detention at Caesarea and at Rome, though he may have been actively engaged in that work during the whole of his ministry. We catch only transitory glimpses of the character of Luke in his writings, because of the tendency already mentioned to obscure himself, but these glimpses indicate a character of fine quality and sterling worth. All of his writings evidence a high degree of scholarship, with full command of language, careful attention to details, and great accuracy. His conception of many of the events in the life of Jesus are grandly poetic. Set to the music of great composers the Roman Catholic Church has incorporated some of these into its ritual, to which they impart a solemn grandeur. Among these may be mentioned the "Magnificat of Mary," Luke 1, 46-55; the "Benedictus of Zacharias," Luke 1, 68-79; "Gloria in Excelsis," or the "Angel to the Shepherds," Luke 2nd; 9-14, and the "Nunc Demittis of Simeon," Luke 2; 29-32.

Luke writes especially for Gentile Christians, and refers to the fulfillment of Hebrew prophecy less frequently than the other writers. Like Paul, he emphasizes free and universal salvation. He is called the father of Church History.

Review Questions:

1. What was Luke's relation to Paul? 2. What evidence does he show of education? 3. For what particular incidents in the Savior's life are we especially indebted to Luke? 4. For what occupation was he educated? 5. What evidence is there of this? 6. From what city did he come? 7. Where did he join Paul? 8. To what point did he accompany him? 9. How long did he remain in Philippi? 10. What mention have we of his labors during this time? 11. Give an account of Luke's further association with Paul. 12. What authority is there for your statement? 13. What writings are ascribed to Luke? 14. When were they written? 15. How did Luke acquire his knowledge of the events he records? 16. To whom are his writings addressed? 17. What do we know of Luke's career after Paul's martyrdom? 18. What passages from Luke's Gospel are especially beautiful? 19. Quote one of them.

LESSON XI.

PAUL, THE APOSTLE TO THE GENTILES.

As long as the history of the Church organized by the Master at Jerusalem is told, just so long will Paul, the Apostle to the Gentiles, be held in grateful remembrance. The story of the world cannot be written and his name left out. He stands among the noblest figures in human history—a shining example of all the most praiseworthy and historic virtues.

Persecutions and Conversion.

The martyrdom of the saintly Stephen was a signal for a bitter persecution of the Christians, in which Pharisee and Sadducee alike joined. Among all of the furious and misguided persecutors none were more zealous than Saul of Tarsus, who resolved to make "havoc of the Church." So vigilantly did he follow this cruel resolve that his fame as a persecutor soon reached distant lands.

Armed with a commission from the high priest empowering him to seize any whom he might wish, Saul set out for Damascus with a considerable following. They crossed the Jordan and made their way in a northeasterly direction, and after traveling for perhaps six days they came in full view of the beautiful city of Damascus. When they were about to lay hold of the prey, suddenly a light, brighter than the fiery sun at noon day enveloped them. Struck dumb with fear and amazement, the persecutor and his companions fell to the earth. A voice was heard saying: "Saul, Saul, why persecutest thou me?"

And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: It is hard for thee to kick against the pricks.

And he trembling and astonished said, Lord what wilt

thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.

And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.

And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus.

And he was three days without sight, and neither did eat nor drink."

The Lord in a vision directed Ananias to lay hands on Saul and restore his sight, which he did and immediately Saul was baptized and almost as soon began his wonderful defense of the crucified and resurrected Master.

He Begins His Defense of Jesus.

Great indeed was the surprise of the Jews in Damascus when they saw their late persecutor enter the synagogues and prove with unanswerable arguments and declare with the most fervent and convincing eloquence that Jesus was the long expected Messiah.

After a sojourn in the solitudes of Arabia, Saul again returned to Damascus and preached "with boldness the name of Jesus." This enraged the Jews who resolved to assassinate him, but he was rescued by his disciples who "took him by night and let him down by the wall in a basket." Now, for the first time since his conversion, Saul went to Jerusalem, being desirous of making the acquaintance of Peter, the head of the Church.

Very naturally the disciples were suspicious of the new convert, but fortunately Barnabas was there and he interceded by relating to his brethren Paul's wonderful conversion and his heroic defense of Jesus. "Thereupon Peter and James gave him the right hand of fellowship." After a brief stay in Jerusalem he entered upon his great mission as the "Apostle to the Gentiles." He began his missionary work in Antioch, the third city of the Roman Empire. He remained in Antioch for a year, after which he and Barnabas returned to Jerusalem

with contributions from the people in Syria to their afflicted brethren in Jerusalem.

They returned to Antioch and made preparations for an extended missionary tour. Saul was then 37 years of age. It was while they were fasting and engaged in solemn prayer that the Holy Ghost indicated that they should be set apart for this special missionary work.

The First Missionary Journey.

Accompanied by Mark and Barnabas he went to Seleucia and thence sailed to the island of Cyprus. They preached first in Salamis, the ancient capital, and from there they journeyed to Paphos, the seat of the Roman government and the residence of proconsul Sergius Paulus.

At this court was a Jewish sorcerer who was greatly annoyed at the proconsul's willingness to listen to Paul, (as he is called for the first time), and offered strenuous opposition to his work. Paul fixed his eye upon him, and with stern words declared, "The hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season." This was immediately fulfilled. The prudent Paulus became a believer.

They then went to Antioch in Pisidia. Here Paul delivered his first address of which we have any record. Like the discourse he himself had heard from the lips of the martyred Stephen, he preached the death and resurrection of Jesus and his literal fulfillment of ancient prophecies.

From there they journeyed to Iconium where they declared their message in the synagogues with such success that multitudes of Jews and Gentiles embraced the faith.

This success was followed by such bitter opposition that they deemed it wise to leave, so they betook themselves to the neighboring town of Lystra. Here, a man who from his birth had been a cripple was listening with deep attention to the great Apostle, who said in a loud voice: "Stand upright on thy feet. And he leaped and walked.

And when the people saw what Paul had done, they

lifted up their voices, saying: The gods are come down to us in the likeness of men.

And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker."

Soon the priest and his assistants appear before the residence of the Apostles prepared to offer sacrifice to them. Then Paul and Barnabas declared that they had come to persuade them to turn from false gods to the true and living God.

Soon, however, certain Jews from Antioch and Iconium made their way to Lystra, and stirred up such opposition that they actually stoned Paul, and supposing him to be dead, dragged him forth out of the town. He was nursed back to consciousness, and finally he and Barnabas returned through the several towns they had visited to Perga and out to the seaport of Attalia. Here they took ship and sailed to Antioch where they announced to their assembled brethren "how God had opened the door of faith unto the Gentiles."

To settle a dispute over the law of circumcision, Paul went to Jerusalem, taking with him Barnabas and Titus, and in an important council held in Jerusalem, Paul's position was officially confirmed.

References:

The Acts of the Apostles.
 New Testament History, Maclean's.
 Bible Atlas, Rand and McNalley.
 Beacon Lights of History, Lund.

Review Questions:

1. Relate the account of Stephen's martyrdom. 2. What part did Paul take in Stephen's martyrdom? 3. What does Paul's vigilance even in persecuting the Christians show? 4. Give an account of Paul's conversion. 5. What would naturally be the attitude toward the Gospel of one converted as Paul was and possessing his ardent and positive nature? 6. Why were the Jews in Damascus surprised at Paul's argu-

ment and testimony? 7. Relate the account of Paul's escape from Damascus. 8. What service did Barnabas render Paul? 9. Why may we conclude that there was a famine in Jerusalem at that time? 10. Give the account of Paul and Barnabas being called to this special missionary work. 11. Relate the miracle performed at Paphos? 12. What was the substance of Paul's discourse referred to in this lesson? 13. Give an account of Paul's experiences in Lystra. 14. Why did Paul go to Jerusalem?

LESSON XII.

PAUL, THE APOSTLE TO THE GENTILES (Continued).

The Second Missionary Journey.

The ardent soul of Paul could not rest, so he set about forming new plans, which resulted in a second and more important missionary journey.

Thus far the relation between Paul and Barnabas had been the most intimate and cordial, but a "sharp controversy" arose between them over Mark, which resulted in a separation, and Paul with Silas traveled through Syria and Cilicea strengthening the branches of the Church.

At Lydia, Paul performed a miracle which created a great furore and resulted in him and his companions being scourged, thrown into prison, and their feet made fast in stocks. But they were not in despair.

"And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.

And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed.

And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had fled.

But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here.

Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas.

And brought them out, and said, Sirs, what must I do to be saved?

And they spake unto him the word of the Lord, and thou shalt be saved, and thy house.

And he took them the same hour of the night, and to all that were in his house.

And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway."

Before the Epicureans and Stoics of Corinth, he preached a remarkable discourse taking as his text the inscription on one of the altars, "To an unknown God." Proceeding from this he declared the True God and the glories of the Resurrection.

He remained for eighteen months at Corinth during which time he wrote his two epistles to the Thessalonians.

In the meantime a new proconsul arrived named Gallio,—a man of fine intellect and a friend of scholars. Paul was dragged before his judgment seat on a charge of persuading men to worship God contrary to the law. Gallio refused to entertain the case.

In referring to these proceedings Canon Farrar forcibly remarks that Gallio "flung away the greatest opportunity of his life, when he closed the lips of the haggard Jewish prisoner whom his decision had rescued from the clutches of his countrymen," inferring that Paul was prepared with a speech which would have been of great value, and more memorable than any act of Gallio's.

From Corinth he went by sea to Caesarea, and by land to Jerusalem, arriving there in time to keep the feast of Pentecost, after which he returned to Antioch.

The Third Missionary Journey.

After staying some time at Antioch, the Apostle, probably accompanied by Timothy set out on a visitation of the branches he had established in Galatia and that country.

At Ephesus he met an Alexandrian Jew, named Apollos, a man of great eloquence and mighty in the Scriptures. Paul preached in Ephesus for nearly three years until all had the

opportunity to hear the great Apostle expound the gospel, and witness the special miracles which he performed.

The seven sons of Sceva attempted to perform miracles without the authority or power of God, and on one occasion the evil spirit answered: "Jesus I know, and Paul I know, but who are ye?" And then it fell upon them and drove them forth from the house naked and bleeding. This event resulted in all the books which treated on the magical arts to the value of 50,000 pieces of silver, being publicly burned.

The first "Epistle to the Corinthians" was written while Paul was at Ephesus. At Philippi he wrote the "Second Epistle to the Corinthians."

In the winter of 57 A. D. he removed to Corinth where he wrote his "Epistles to the Galatians," and also to the Romans.

At Troas, during a prolonged meeting, a young listener named Eutychus, overcome with sleep, fell from an upper window, and to all appearances was dead, but Paul restored him and continued his discourse till the dawn of day. Soon after Paul went to Jerusalem for the last time.

The Voyage to Rome.

In Jerusalem he was seized by a Jewish mob, and would have been slain but for the timely arrival of a company of Roman soldiers. From Jerusalem he was taken to Caesarea where he remained for more than two years. Here he was tried by Felix and made his memorable defense before the younger Herod Agrippa. This is a most eloquent and masterful defense. (Acts 24: 24). Paul was sent to Rome having appealed as a Roman citizen to the supreme court of the Emperor.

In the care of a centurian named Julius he began his perilous journey to Rome. At Lysia they were transferred to a ship of Alexandria bound for Italy. She was laden with 276 passengers and a heavy cargo of wheat. They had not traveled a great distance when they were overtaken by a furious storm. For fourteen days and nights they were driven before the wind in a westerly direction until hope perished in every heart

save Paul's, who bade them be of good cheer, and promised them that not one life should be lost.

At midnight when they were drifting violently through the sea of Adria, the sailors suspected that they were nearing land so they let down four anchors and waited for the dawn. After awhile some of them lowered a boat under pretense of laying out the anchors, but really to effect their own escape. Paul saw through their design and boldly told them that unless they remained, none could hope to be saved. They yielded to his suggestion. At length the day dawned, and revealed a new coast. They had been driven 476 miles, and were in a small bay of the island of Malta. The vessel ran aground and those who were able to swim cast themselves into the sea, and the rest, some on spars and some on broken pieces of the ship made their way to the land.

Miracles.

The inhabitants of the island received them kindly, and while gathering sticks the Apostle was stung with a deadly viper. The islanders thought him to be a murderer whom vengeance did not suffer to live, but when he shook the viper off without harm, they regarded him as a God.

Publius, the Roman governor of this land welcomed the ship wrecked strangers, and Paul requited his kindness by healing his father who lay sick with a fever.

At last great Rome with her 1,200,000 inhabitants was reached, and the Apostle was at the end of his long journey. For two years he dwelt as a prisoner at large, chained to a Roman soldier; but in his "own hired house." At this point ends all that is positively known of the journeys of the Apostle.

His accusers did not reach Rome till 61 A. D. During this interval, Paul wrote his Epistles to Philemon, to the Colossians, the Ephesians, and the Philippians.

At length his trial came on; probably before Nero, and resulted in his acquittal. Soon afterwards he was tried the second time and condemned to die. He was led beyond the city walls to the place of execution and "there the sword of

the headsman fell flashing down, and he obtained that crown which the Lord had promised to all those that love him."

His Writings.

In speaking of Paul's Epistles, John Lord says: "They are luminous, original and remarkable, alike for the vigor of style and depth of spiritual significance. They are not moral essays, but grand treatises on revealed truth, written, as it were, with his heart's blood, and vivid as a fire in the dark night. In these epistles we see Paul's intense personality, his devotion to his work, his sincerity and earnestness, his affectionate nature, his tolerant and catholic spirit and his unbending will."

His chapter on charity is justly regarded by all writers and commentators as the nearest approach in Christian literature to the Sermon of the Mount.

His Trials.

It might be well to close this brief story of the grand old missionary's life with Luke's account of his suffering: "Of the Jews received I forty stripes, save one; thrice was I beaten with rods; once was I stoned; thrice I suffered ship wreck; a night and a day have I spent in the deep; in journeying often; in perils of rivers, in perils of robbers, in perils from my own race, in perils from the Gentiles, in perils in the wilderness, in perils in the sea, in perils among false brethren, in toil and weariness, in sleeplessness often, in hunger and thirst, in fastings often, beside anxiety from all the churches."

References:

Same as Lesson XI.

Review Questions:

1. What was the cause of the "sharp controversy" between Paul and Barnabas?
2. Relate the marvelous deliverance of Paul and Barnabas from the Lydia prison.
3. What was the

nature of Paul's discourse in Corinth? 4. What epistles were written during his sojourn in Corinth? 5. What feast did Paul attend in Jerusalem about this time? 6. For what was Apollos celebrated? 7. Relate the experiences of the seven sons of Sceva. 8. What important epistles were written about this time? 9. Give the experience of Eutychus. 10. What point in Paul's speech before Agrippa appeals to you most? 11. Give a brief account of his voyage to Rome. 12. What prediction did Paul make to the distressed passengers? 13. How far had they been driven by the storm? 14. Why did the inhabitants of the island regard Paul as a god? 15. How was the governor's kindness requited? 16. Give an account of Paul's death. 17. What does John Lord say concerning Paul's epistles? 18. Where is his chapter on charity found? 19. Give some of the chief characteristics of this great missionary.

LESSON XIII.

JOSEPHUS.

His Life.

Josephus, a great general and historian, was born in 37 or 38, A. D., and died sometime after 100. We know very little concerning his parents or his childhood. He boasts of belonging to the Hasmonean race on his mother's side. As a boy he was distinguished for his good memory, and his ease in learning. He passed through schools of the Pharisees, the Sadducees, and the Essenes by the time he was about sixteen years of age. He then spent three years in the desert with Banus, after which, at the age of nineteen, he joined the Pharisees. Shortly after his return from Rome, where he had gone in the interests of some priests, the great Jewish war broke out. He was entrusted with the defense of Galilee. Why this important post was given him is not known. Two lawyers accompanied him to watch over his actions, but he sent them back to Jerusalem and then proceeded to organize the province. He maintained strict discipline among the troops, and fortified and provisioned a large number of cities.

Through a strict adherence of the Law, he was accused of treachery by some of the zealous patriots and especially by John of Giscala. However, the deeds of which Josephus was accused may be interpreted to his honor. Young men from the village of Dabaritta had treasure which was stolen from a governor under King Agrippa. Josephus took this with the intention of restoring it to the king. The report was spread abroad that he was a traitor, and the people were incited against him. He was in danger of being killed, but he made the Taricheans believe that he intended to use the treasure for fortifying the city. In various ways, the people tried to punish him, but each time

he cunningly evaded them. John of Giseala was always scheming in some way to entrap Josephus, but the far-seeing general succeeded in avoiding his enemy's snares.

In the spring of 67 the Romans under Vespasian and Titus began the war. Fate seemed to turn against Josephus at this point. He had recourse to all possible stratagems but in spite of the marvelous work performed by his officers, his soldiers fled from the Roman army, which after a siege of 47 days, forced its way in and captured the city. Josephus found refuge in a cistern connected with a cave in which were forty soldiers. Their hiding-place was discovered and Josephus escaped only by playing a trick on his companions. He persuaded them to kill each other after drawing lots, but arranged to be the last, and then surrendered with one companion to the Romans. When he was taken before Vespasian, Josephus claimed to be a prophet, and prophesied that that general would become emperor. This prophecy had been made several times before. From this time on his actions do not cover him with glory, and the suspicion of treachery rests heavily on him. De Quincey calls him a profligate renegade, one who sold himself, his country and his religion; his religion not in the sense of selling his individual share in its hopes, but who sold it in the sense of giving it up to be polluted in its doctrine for the accommodation of its Pagan enemies.

His Character.

De Quincey further calls him an unprincipled, ignoble man. Other writers however are less harsh in their criticism of this noted historian.

When Vespasian gave him his freedom, Josephus, according to custom, adopted Vespasian's family name, "Flavius," and later accompanied the emperor to Rome.

Josephus returned to Palestine and during the siege of the capital he was compelled at the risk of his life, to call upon the rebellious Jews to surrender. The Jews on the one hand desired to capture and punish him; on the other the Romans whenever they were beaten called him a traitor. Titus paid no

attention to these accusations, however, and after the capture of Jerusalem gave Josephus permission to take whatsoever he chose. The latter took only a few sacred books, and asked for the freedom of certain persons. He rescued about 190 women and children who had been held in captivity. He also begged Titus to rescue three persons whom he thought would be crucified. Titus gave Josephus other land in the plain, because a Roman garrison was to be placed upon his estate near Jerusalem. He returned with Titus to Rome, and there received high honors from Vespasian, including Roman citizenship, and a yearly pension. He also received a fine estate in Judea which now made him independent and he was able to devote himself to writing. His Judean estate was freed from taxes.

His Writings.

Josephus' numerous and comprehensive writings are valuable not only for the historical data which they contain, but also as an apology to Judaism. His works are divided into the following:

First, the period of the Jewish War. This is divided into seven books. In addition to a long introduction they cover the period from Antiochus Epiphanes to the minor events which followed the war. This history was first written by Josephus in Aramaic in order that it might be read by the Jews in Parthia, Babylonia, Arabia, and the surrounding country. Some time after this he decided to publish the history of the war in Greek, also, and for this he had to receive help from others in the matter of style. It is generally supposed that the original copy, which is entirely lost, was not so favorable to the Romans as was the Greek version. Throughout his entire works he emphasizes his exactness, but this claim is justified only when he states bare facts. He is distinctly partial to the Romans, though he pretends not to have flattered them. He wrote partly as an eye witness, and partly from reports obtained from eye witnesses. Both Vespasian and Titus praised his accuracy in narrating these events. Just when the work was completed is not known. A peri-

od of a few years elapsed between the end of the war and the final composition, as other works on the war had already been written. It was presented to Vespasian, and therefore must have been finished before the year 79.

Second, *The Antiquities of the Jews*.

This is the most important of all his works, and indeed one of the greatest of all antiquity. It is made up of twenty books which are so arranged that their history runs side by side with the Roman history of Dionysius which likewise consists of twenty books. Josephus wrote these books when he was 56 years of age, and his main end in view was to glorify the Jewish people. It commences with the creation of the world, and gives the history of the Jews down to the beginning of the war in 66 A. D. Each book is preceded by an introduction which gives a brief outline of their contents. It is doubtful whether or not Josephus wrote these introductions. The work is divided into the following parts: (A) Book I, chapter 7 to book II, chapter 6. This part is parallel with the books of the Bible from the creation of the world to the rescue of the Jews under Artaxerxes in Persia. Here Josephus has written in Greek only what may be read in the Hebrew Scriptures. He has omitted however, many things which he thought might give offense. The story of the Golden Calf is wholly lacking; and he excuses the children of Israel for murmuring against Moses. He speaks for some length on the beauty of Moses and relates how often as a child he frightened Pharaoh. He also gives the name of Pharaoh's daughter. Although Josephus' treatment of Biblical data is very free it is of importance as an explanation of the language and literature of the Bible. He gives the number of the books in the Bible as twenty-two. He wishes to represent Jewish laws as favorably as possible, so is careful to emphasize the humanity and the high moral contents of them. Josephus must have written purely from the Jewish point of view, as he did not understand the terms used by non-Jewish authorities. He shows himself perfectly familiar with the practical life of the Jews and it is wrong to suppose that his knowledge is faulty. He intended to write a separate work on

the laws, and therefore he treats some briefly, while others he does not mention at all.

It Conforms With the Bible.

Josephus desired to confirm the data of the Bible wherever they came in touch with the history of other peoples. In the first eleven books he quotes a number of non-biblical authors. He had not read all of these authors, but he probably obtained his citations from Alexander Polyhistor, and others. He must have been familiar with ancient history, as he has a great deal of information concerning Shalmaneser the 4th.

(B) Book 11, chapter 7 to book 13, chapter 7. This period covers the time from Ezra to the death of Simon Maccabees. So very poorly was Josephus informed, that many hold this part of his work to be purely legendary. At least the main train of thought is historical, and Josephus certainly obtained it through a written source.

For the period 175 to 135 B. C. he gets his authority from "First Maccabees." Besides referring to other historians, he must have had access to the genealogy of the high priests. It is known such genealogies were kept by the Jews.

(C) Book 13, chapter 8 to book 17 chapter 12. This covers the period from the death of Simon to the accession of Archelaus. For the beginning of this work Josephus must have used Jewish sources. However most of the work contains merely legendary material.

(D) Books 17, chapter 13 to book 20, chapter 11. This is divided into three groups. First; a scanty history of the successors of Herod II; Rome, under Caligula and Claudius; also the history of Agrippa I. from verbal information. Second: The chronicle of the High Priests. Chapter 12 is an epilogue of the entire work. Divisions b, c, d, are held by some to be the most valuable reports that have ever been handed down from antiquity. Josephus claims to have seen them first in the state archives in the capitol at Rome. These however, must have been only the records of the deliberations of the Senate. Much of this work is very loosely connected and it is believed by

some that the latter part of the "Antiquities" consist merely of a collection of material. Some, however, hold that the work is uniform and that the degrees are those collected by Nicholas of Damascus. Third: "Autobiography." This is chiefly a description of the author's actions while governor of Galilee because Justus Tiberius had placed the blame of the revolt on Josephus. From the beginning the author represents himself as a partisan of the Romans, and therefore a traitor to the interest of his people. He contradicts many things said in the "Jewish War," which latter is most trust-worthy. The "Vita" must have been written after the death of Agrippa II. From the conclusion of the "Antiquities," it seems that the Vita is intended to be merely an appendix. It seems that he had the plan of the latter in mind when he wrote the concluding words of the former, but it was not made public until after the death of Agrippa.

Fourth: The great age of the Jewish people. (This is directed against slanderous things that were circulated concerning the Jews.) His chief aim was to prove the antiquity of the Jewish people.

It is thought that Josephus wrote a few other works, but we have no evidence of this today.

His Valuable Work.

Josephus believed that, "Everyone ought to worship God according to his own inclinations and ought not to be constrained by force." He never speaks in regard to the Messiah. He is familiar with the teachings of Plato and seems to be inclined toward the doctrines of the Stoics. His orthodoxy and piety are beyond doubt, yet his conduct, during the great Jewish war, shows him in a very doubtful light. He is accused of treachery and hypocrisy and is said to have made facts suit the case about which he was writing.

The works of Josephus are very important for the Christian Church, which rescued them. The "Antiquities" is of importance because it illuminates the history of the New Testament and because of the few notes which it contains, dealing with Christendom. John the Baptist, James, the brother of Jesus, and Jesus himself, are mentioned. However, this pas-

sage in its present form cannot have originated with Josephus. He is said by Eusibus to be the most learned man of his day. It cannot be doubted that he possessed extraordinary literary talents, and had a desire to glorify his people, but this should not be accounted to his discredit. He was not open and frank in his dealings with his people and was often deceitful.

Note.—This lesson on Josephus is given partly to maintain the continuity of the general idea that prevails throughout these biographical sketches but primarily to give the young men who study this work some information concerning a man whose name is so frequently in the mouths of theological scholars and whose writings are so frequently quoted in theological literature. From the dearth of interesting incidents in this man's life, it is not likely that the student will remember many of the details or facts given here; but he ought at least to obtain a correct idea of Josephus' place in history and of the value of his writings to those who study the life and record of the Jews. In point of fact, however, these writings furnish very pleasurable reading, aside from their historical importance; for Josephus was considerable of a literary character.

Review Questions:

1. What two phases of life is Josephus remembered for?
2. To what race did he belong on the mother's side?
3. Give a brief account of his early life.
4. Of his conduct in the defense of Galilee.
5. State his relations with Ciscala.
6. Give an account of Josephus' stratagem to preserve his life and secure favor with the Emperor.
7. What does De Quincey say of Josephus?
8. What is the opinion of De Quincey's critics?
9. Relate his dealings with the Jews while associated with the Roman army.
10. For what two things are the writings of Josephus valuable?
11. What is the first of Josephus' works mentioned here?
12. Into how many books is it divided?
13. What about the historical value of this book?
14. Name the

second work. 15. How does it compare in importance with his other compositions? 16. How many books is it divided into? 17. What was apparently his object in writing this work? 18. What is said of the laws of the Jews, so far as this work is concerned? 19. What was the aim of Josephus in writing his book on the great age of the Jewish people? 20. Name a great principle in which this man believed. 21. What do you think of Josephus? 22. Why should his life and works be known?

LESSON XIV.

SAINT JEROME.

Eusebius Jerome was born at Stridon in Dalmatia, about 340 A. D. and died in Bethlehem, Judea in 430 A. D. His parents were Christians and gave their brilliant son the advantages of a careful training in the best schools of the time. From his early youth Jerome was a vigorous student, and his zeal did not abate with age. As a result of his great intellect and his wonderful industry, his name became inseparably connected with an event, and a movement which powerfully affected the subsequent history of Christianity. The first was the encouragement which he gave to Monasticism and the second was the translation of the Bible known as the "Vulgate."

During his early manhood Jerome made a tour through the East. While at Antioch one of his companions died of fever and he was stricken dangerously ill with the same disease. This illness, which brought him face to face with death, resulted in his complete conversion. Heretofore he had been devoted to Greek and Roman classics, but found no pleasure in a perusal of the Bible. On his recovery he made a firm resolve to ever after give himself to a study of the Holy Scripture. Fortified by this resolve he betook himself to the life of a hermit in the desert wastes of Syria.

Monasticism.

It was the custom of the Monks in those days to shut themselves in solitary cells, spend lonely lives, scorched by the burning sun of summer and chilled by the biting blasts of winter, to go ill clad and scantily fed, to ponder and meditate on portions of the scripture.

Monasticism developed through a natural process. It was a result of the disturbed social conditions of the time. How men and women could be in the world and yet not of it, was the question which addressed itself with seriousness to every thinking Christian of the 4th Century. In primitive days the question was simple, but when the Church became a great political factor, and when Christians became exposed to the dangerous and seductive influences of wealth and place and power, the question at once became most complex. Accordingly the foremost theologians began to give this subject deep consideration. As a result a great impetus was given to that secluded kind of living known as Monasticism.

In its highest form Monasticism is a protest against worldliness, a retreat for learning, meditation and piety: a refuge for disappointment and sorrow. The insecurity of property, the turbulent condition of society, the vice and iniquity of the age drove many of the most eminent and worthy Christians, who longed for a place of quiet and security, into this life. From this it is plain that the wickedness and instability of the age were responsible for the origin of this Monasticism.

Abuses of Monasticism.

In practice the system was much abused and exaggerated. Some of its devotees resorted to the most barbarous extremes. The more wierd, desolate and forsaken the spot, the harsher the discipline, the more repulsive and scanty the diet; the more the conditions contributed to mortify the flesh and to banish every human impulse, the more inviting it became to some minds. Many voluntarily yielded themselves to lifelong torture. To the mind of the Monk, sin and pleasure were synonymous terms. The story is related of Simeon Stylites, a Syrian shepherd boy, who left his flocks in the mountains thirty miles east of Antioch and threw himself into a Monastery; that, not content with the usual austerity, he built a stone pillar within the sheep fold and with a ponderous chain attached to his body, ascended the pillar and there remained for 30 years, not even descending to die. These fanatics who thus

tormented themselves to death were held in the highest esteem by both the prince and the people. Gibbon tells us, that "Sim-eon's remains were followed to Rome by a solemn procession of the Patriarch, the Master general of the East, six Bishops, twenty-one tribunes, and six thousand soldiers; and Antioch revered his bones, as her glorious ornament and impregnable defense."

This savage fanaticism which oftentimes resulted in pious suicide is greatly to be condemned, but underlying this system there is a substratum of practical truth. History abundantly proves that a sober self discipline is essential to the highest human achievements and a prerequisite to divine joy. "He who conquers himself is greater than he who takes a city."

The Vulgate.

At his hermitage in Syria, Jerome set himself at such scholarly work as the place afforded. He studied Hebrew, discovered and copied manuscripts.

In 382 Pope Damasus called him to Rome to assist in an important synod. Damasus soon discovered that Jerome was a man of wide experience and great scholarship. Accordingly he suggested that he revise the existing Latin translation of the Bible, and to this colossal task he henceforth devoted his great abilities. The translations of the Bible then in use in the Western Church had fallen into the greatest corruption and fortunately "at this crisis the great scholar Jerome was raised up, who, probably alone for 1500 years, possessed the qualifications necessary for producing an original version of the scriptures." The translation of the Old and the New Testament was spread over a period of sixteen years, from the 60th to the 76th year of the great scholar's life. Dr. Wm. Smith speaking of this translation says: "The work remained for eight centuries the bulwark of Western Christianity. The translation of the Old Testament stands unrivaled and unique. It was the direct rendering of the original and not the version of a version."

Jerome wrote extensively, but the thing which made his

name famous through all coming ages and which indirectly affects the life, language and thought of the Englishmen of the present day was this translation. The country in which he wrote aided and stimulated him in this great work. Not only was he able to identify and visit many places named in the Bible, but he had the advantage of studying the original language of the Old Testament under its greatest living Masters.

Influence on Education.

When on the death of Pope Damasus in 386 A. D. Jerome retired to the Monasteries of Bethlehem, he was the most famous and imposing personality in all the Roman world. He had a large following from among the noblest and most opulent families in the Imperial City. Through the liberality of some of his distinguished followers, four Monasteries were built in Bethlehem, three for women and one for men. His presence in Judea made it a great rallying place for many who fled from the turmoil and wickedness of Rome. Jerome had a contagious enthusiasm for the study of Holy Writ. His explanations and biblical interpretation flew to every part of the Empire.

Very naturally his great influence told powerfully in shaping the educational tendencies of the Middle Ages. His letters on the education of girls excited the highest admiration. Erasmus knew them by heart, and Saint Theresa read sections of them every day. A single extract from one of these letters will suffice to indicate the spirit of them all. In writing to Leta, upon the education of her daughter Paula he says. "Let the companions she chooses be not well dressed or beautiful, or with a voice of liquid harmony ; but grave and pale and meanly clad, and of solemn countenance."

He regarded the body as an enemy that must be subdued, by fasting, by abstinence and by mortification of the flesh. This was extreme and narrow ; the glorious body given to man should be the robust instrument of a pure and cultured spirit.

It is needless to say that the greatest service Jerome rendered mankind was the careful and scholarly translation of

scriptures from the Hebrew and Greek into the Latin. His life was a very busy and stirring one notwithstanding many years of it were spent in the monasteries. His vigilance in defense of what he thought to be the truth, and his uncompromising attitude toward sin calls forth our highest admiration.

After a protracted illness he died at a very advanced age. His tomb is shown in a narrow cell, where he lived and wrote, near that rocky cavern to which a very ancient tradition points as the scene of the Savior's birth.

References:

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Note.—It might be well in this lesson to point out the fact that the erroneous notions entertained by Jerome and all who belonged to his school of thought, is proof of a universal apostasy from the Primitive Church. These men were the intellectual giants of their age, sincere and upright and believed devotedly that they were in harmony with the truths revealed by the Savior, but the ascetic notions held by them proves a sad departure from the original gospel.

Review Questions:

1. What event led to Jerome's complete conversion?
2. What had been his chief study up to the time of his conversion?
3. What was the custom of the Monks in those days?
4. What was the great question which presented itself to the Christians of the 4th Century?
5. What was the meaning of that question?
6. Why did it become such a complicated

question in the prosperous days of the church? 7. What is Monasticism? 8. Show how it was developed. 9. Relate some of the excesses to which it led? 10. What general truth underlies Monasticism? 11. Explain the statement: "He who conquers himself is greater than he who takes a city." 12. What was Jerome engaged in while in the Syrian Desert? 13. What was the result of his call to Rome in 382? 14. What is his translation of the Bible known as? 15. How long did it take to make this translation? 16. What does Dr. Wm. Smith say concerning it? 17. What was Jerome's idea of education? 18. What was his idea of the body? 19. What is our idea of the purpose of the body? 20. What evidence have we in these mistaken notions, that there had been a universal departure from the Church as organized by the Savior? 21. How has Jerome's Translation of the Bible affected the language and thought of Englishmen of today? 22. Aside from the fact that Jerome was a great scholar what advantage did he have in the work of translation?

LESSON XV.

SAINT CHRYSOSTOM.

St. John Chrysostom enjoys the distinction of being the greatest pulpit orator of Christian Antiquity. He descended from a noble and opulent family. His mother, Anthusa, was a sweet and pious woman, greatly devoted to her son, who grew up under her refined influence into an earnest, gentle and serious youth, "Passing through," as Neander observes, "none of those wild dark struggles with sinful passions, which left an ineffaceable impress upon the soul and mind of Augustine, and which gave a sombre coloring to all his after life." He was born in Antioch in the year 347, and died at Comanum, in Pontus, September 14th, 407, in his 60th year.

Forsakes his first Profession.

His life naturally falls into three divisions; his rise into power and popularity at Antioch, his career at Constantinople, and his banishment to Asia Minor. He began at an early day the study of rhetoric, in the school of Libanius, a celebrated sophist, who soon discovered that the boy possessed brilliant talents. Libanius confessed on his death bed that Chrysostom would have succeeded him, had he not gone over to the Christians. He adopted the law as a profession, and gave early promise of becoming the foremost advocate of his time. From the beginning he had a large and lucrative practice, and every avenue of success and popularity seemed open before him, but at that period decay and disintegration were everywhere manifest throughout the entire Empire and Antioch, his native city, was the wickedest place on the earth. Moral degeneracy had reached such a stage that justice was a marketable commodity.

One-half of the entire population were slaves ; only the rich and fortunate were held in honor ; government positions were sold to the highest bidders, and a greed for money was the master passion of the people ; public misfortunes were treated with levity ; privage, sorrows and miseries had no shelter, and everywhere could be seen the ominous signs of some impending catastrophe which would mingle in hopeless ruin both master and slave. To the sensitive and upright nature of Chrysostom, the deceit, duplicity and trickery practiced in those wicked times was most distasteful. Grief stricken and disappointed he abandoned his profession, and sought the solitude of the wilderness for prayer and meditation. For six long years he exposed himself to the severest privations and penalties in the depths of the Syrian mountains among the monks until he had not only completely overcome the desires of the flesh, but had undermined and ruined his health. After this he returned to Antioch. He was ordained a presbyter at the age of 34, and entered upon his remarkable career as a Christian orator.

His Influence as a Preacher.

In Antioch he preached twice a week, on Saturday and Sunday mornings, often at break of day, on account of the heat of the sun ; and such was his popularity and power as an orator, that the listeners would crowd around the pulpit and interrupt his teachings by applause, and stand unwearied for long periods of time. It is said that his elocution, his gestures, and his matter, were alike enchanting. One writer has said that he was the most remarkable preacher, on a whole, that ever swayed an audience, uniting all things, voice, language, figure, passion, learning, taste, art, piety, occasion, motive, and material in a most harmonious and effective way. As an example of the wonderful power which he exercised through his oratory, the city of Antioch, through the violence of a mob, had incurred the displeasure and vengeance of the Consul, Theodosius. The mob had rebelled against the majesty of the Law, murdered the officers of the government, and outrageously insulted the Emperor. The vengeance decreed by the Emperor

was averted largely through the influence of the great preacher, who melted the excited populace into repentance, and prevailed upon the Emperor to pardon their grievous misgivings.

For twelve years he preached in Antioch. His fame extended to all parts of the empire. Senators, generals and governors came to hear his eloquence. He mingled with the humblest of his flock; he inherited splendid fortune which he distributed to the hungry and naked ones about him, living at the same time a most abstemious life himself, shunning society, laboring almost incessantly and extending comfort and sympathy to all who came.

Chrysostom goes to Constantinople.

In the year 398 a vacancy occurred in the church at Constantinople. There were many ambitious rivals for this high ecclesiastical position. The candidates were not ashamed to solicit with gold or flattery the suffrage of the people, in order to secure this place. Eutropius, had heard Chrysostom preach and was greatly taken up with his eloquence, and consequently messengers were dispatched for him, but it was with great difficulty that they persuaded Chrysostom to quit Antioch, both force and fraud were employed to secure his removal. He was tempted to go beyond the walls of the city and there seized by imperial officers and carried to Constantinople. Gibbon says that at Constantinople, both as a Saint and an orator, the new archbishop surpassed the most sanguine expectations of the public.

The ample revenues provided for him, and which had been consumed by his predecessors, he diligently applied to the establishment of hospitals and the relief of the poor about him, living himself after the plainest and most simple manner. In Constantinople he found many evils which he sought to correct. He endeavored first to check the luxury of the clergy, and this resulted in combining them against him. He also criticised the extravagance and idleness of the fashionable people about him. He had the temerity to upbraid the Empress, Eu-

doxia, and aroused her antipathy for him, which resulted in his banishment.

His Banishment.

He was obliged to flee from the city, but on the same night, a violent storm arose, which awakened the superstitious fears of the Empress, and she recalled him. Soon after, he incurred, the second time, her vengeance, by denouncing bitterly the practice of holding public games so near the church as to disturb the peace and solemnity of that place. Again he was sentenced to banishment; and while he was engaged in some of the most sacred rites of the church, the rude soldiers rushed in, and captured Chrysostom. This time he was banished to a remote and desolate place in the Taurus mountains. On this march which consumed seventy days he was subjected to the most inhuman treatment, exposed to the dangers and hardships of the desert in the hope that it might prove too much for his feeble health.

He cheerfully survived the ordeal, and from his desolate hermitage, continued to exercise a wonderful influence over his followers, through the encouraging and inspiring communications which he sent them. The Emperor, enraged by the sympathy, which his banishment had secured, gave orders that he should be removed to the very verge of the empire. Accordingly the old man was made to walk with his blistered and bleeding feet unprotected and his bared head exposed to the burning sun. This cruelty proved fatal, and before reaching the place of final banishment he died, blessing the Lord with his last words. Thus the voice of hate and envy had extinguished one of the greatest lights of the Catholic Church. The news of his death excited great sorrow among all genuine Christians.

Thirty years after the remains of Chrysostom were transported with marked solemnity to Rome. The reigning emperor Theodosius the second, went to meet them, and, kneeling before the coffin invoked the forgiveness of the departed Saint for

the injuries he had suffered. His body was finally deposited in the chapel of St. Peter where it still remains.

Chrysostom was a lovable, manly, Christian, who hated iniquity and all manner of untruthfulness, and who opposed them with that honest warmth of temperament which all vigorous people relish.

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Review Questions:

1. What can you say concerning Chrysostom's parents?
2. Compare his early life with that of Augustine's.
3. Name the three periods into which his life naturally falls?
4. What was his profession?
5. Why did he not continue to follow his profession?
6. What is meant by the statement "That justice was a marketable commodity?"
7. Why did Chrysostom spend six years in the wilderness?
8. What proof is there that Chrysostom was a great orator?
9. What quality did he possess which made him very popular among the common people?
10. Under what circumstances did he go to Constantinople?
11. What reasons have we for believing that Chrysostom was a man of great courage?
12. Why was the clergy opposed to him?
13. Give an account of his first banishment.
14. What led to his death?
15. Relate the account of the return of his body to Rome.
16. Name some of the characteristics of this man.

LESSON XVI.

SAINT AUGUSTINE.

Augustine was one of the fathers of the Latin Church, and is commonly admitted to be the greatest among them all. He was renowned as an original and profound thinker and was distinguished for his piety and eloquence. No man of his time exercised such power over the Christian Church, and no single man ever made such a lasting impression upon Christian thought.

He was born on the 13th of November, 354 A. D. in the little town of Tasgate, in Numidia, a province of the Roman Empire. The people of this province spoke the Latin language, and adopted the Roman law.

His father was a man of some prominence, but at the time of Augustine's birth, was a pagan. His gifted son drew his inspiration largely from his mother, Monica, who was not only a Christian, but a woman of the most elevated and devoted piety. Her patient prayerfulness, her gentle affection, her wise and enlightening enthusiasm for Christianity, have been held as a model through all succeeding ages. The burden of this good mother's prayer for years, was that her husband and her wayward son might be led to see and acknowledge Christianity. After a lapse of years, this prayer was finally answered. Augustine's life is an additional confirmation that nearly all the remarkable men of the world have had remarkable mothers, and his conversion is excellent proof of the efficacy of a mother's prayers. During all the long years of Augustine's sin and indifference, she patiently maintained that "a child of so many prayers could not be lost."

Augustine seemed to inherit the vehement and passionate disposition of his father, and at the same time, the deep spirit-

ual and poetical instincts of his mother. In his early life he was given to excesses and youthful follies. He tells us in his "Confessions" that when he was sixteen, he was obstinate, lazy, neglectful of his studies, indifferent to reproach, and given to the most heathenish sports. It is a notorious fact that at that period of his life, he committed petty thefts, was quarrelsome, and indulged in the most demoralizing pleasures. Through all his youthful excesses, however, he was an earnest student and always had an ardent desire for learning. His father soon discovered that the boy possessed remarkable talents, and he decided to have him trained to become a Rhetorician, and to this end he spared no expense.

Education.

He studied first in his native town, and afterwards at the age of nineteen, he was sent to Carthage, then the capital of Northern Africa, to complete his education. While at Carthage the energy and penetration of intellect exhibited by Augustine excited the most flattering hopes. While there he read, among other things, Cicero's "Hortensius," which awakened his mind and created a love for philosophical studies. Soon after he became identified with a school of philosophers, known as the Manicheans. For nine years he remained with that society, but through deeper investigation became disappointed with their philosophy, and abandoned it. He remained in Carthage for about ten years, during the last three years of which time he taught rhetoric with brilliant success. He afterwards went to Rome to continue his professional studies. He was greatly disappointed in his visit to Rome. He found no congenial companions there. Everybody seemed devoted to pleasure, or gain, or frivolity. They had no inclination to seek after the truth. If the truth purchased for them chariots of silver, and robes of silk, they desired it, but if not, they had no use for it.

Here he taught rhetoric, and insamuch as rhetoric would enable men to shine in fashionable circles, he had many patrons, but when he asked them to pay, they left his lecture-

room. He said at Carthage, the students were boisterous and turbulent, but at Rome, they were mean and tricky.

While in Rome, he received an invitation to go to Milan, where the people were in need of a teacher of rhetoric. He was now in his thirtieth year. He had sowed his wild oats; his ardent nature was becoming less turbulent, and he still had a thirst for truth. This was a great crisis in his life. Now began the most desperate struggle in all his experiences. For the first time he became convinced that the loose habits of his life were contrary to the highest truth, and were opposed to genuine happiness. So he made up his mind resolutely, to reform; but sin always robs man of the power of his will. The awful conflict through which he passed can only be described as a soul tragedy.

Augustine had a dual nature. He possessed a strong animal body, coupled with a lofty and inquiring soul.

His Conversion.

The eloquent and learned Ambrose was then preaching and presiding in Milan. Augustine went to listen to him purely as a critic. In the beginning he was a scornful looker-on, but gradually became delighted with the sweetness of Ambroses' discourses. He sought opportunity to converse with Ambrose, but the great bishop had no leisure for discussion. Finally Augustine took up the study of Plato and afterward the writings of St. Paul.

While reading the thirtieth chapter of Romans, these words were driven home to his heart with irresistible force: "The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light." This seemed to flood his soul and he burst into tears. Rushing into his garden, he flung himself under a fig-tree, where he allowed his tears to have full vent, and poured out his great heart in penitent prayer to the Almighty. Suddenly he seemed to hear a voice saying in the musical tones of a boy. "Take up and read; take up and read." He left off weeping, arose, returned to his book,, opened and read in silence the fol-

lowing: "Let us walk honestly, as in the day: not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying; but put ye on the Lord Jesus Christ, and make not provisions for the flesh to fulfill the lusts thereof." He adds, "I do neither desire nor need to read further" . . . "as I finished the sentence, it seemed as if the light of peace had been poured into my heart and the shadows of doubt dispersed. Thus hast thou converted me to thee."

After his conversion, which occurred in the summer of 386, he gave up his profession as teacher of rhetoric, and retired to a friend's house in the country, in order to study and prepare for baptism. He sought after the most rigid fashion to mend his ways and to discipline his character, and from the hour of his conversion to the day of his death his reformation was complete. If forty-two years of the most unselfish devotion, involving the sacrifice of all earthly belongings and worldly ambitions, can atone for the mistakes of early years, Augustine paid that debt with compound interest. Sin is no mark of greatness, but a repentance as lasting and genuine as his was, is the highest proof of a great and noble mind.

He possessed a majestic intellect, a strong and manly soul, and left forever his impress upon the ages. But after all, the most praiseworthy and beautiful characteristic of the great bishop was his filial devotion to his living mother, and the sweet and gentle veneration in which he held her sainted memory.

For three years, Augustine, surrounded by a few admiring friends, remained in retirement, studying and discussing the Holy Scriptures.

He Becomes Bishop.

At the end of this period he paid a visit to a Christian friend in Hippo, and during his sojourn there, he was made presbyter and finally, on the death of Valerius, became Bishop. Henceforth Augustine's life was devoted entirely to ecclesiastical labors. His influence extended far beyond his see. He

was the first of the great ecclesiastical teachers to touch with no uncertain hand the deep questions which began to agitate the minds of men in respect to the relation of the soul to God. He engaged in many controversies, the most famous of which were, first, the defense of the Catholic Church against the Donatists, who asserted the possibility of maintaining an ideally pure and holy church on earth, and who separated from the Catholic Church because they discovered some sin and laxity in discipline; second, that against the Pelagians, who denied the need or efficacy of the grace of God, and maintained that the unassisted human will and intellect possessed the capacity to obtain the highest salvation.

His Writings.

Augustine wrote somewhat extensively, but the writings by which he is best known are "The City of God," and "His Confessions." The first is the highest expression of his thought, and the second the best evidence of his living piety. "Confessions" give a vivid sketch of his early career. To the devout utterances and aspirations of a great soul, they add the charm of personal disclosure, and have never ceased to excite admiration in all spirits of kindred piety.

The closing years of the great bishop's life were full of sorrow. The Vandals, who had gradually been encompassing the Roman Empire, appeared before the gates of Hippo and laid siege. Augustine was then suffering from his last illness and could only pray for his discomfited fellow-citizens. "There," Gibbon writes, "in the third month of the siege, and in the seventy-sixth year of his age, St. Augustine, the light and pillar of the Catholic Church, was gently released from the actual and impending calamity of his country."

Those who doubt the soundness of the conclusions of Augustine or who disagree with him on points of doctrine, cannot but admire the depth of his spiritual convictions and his unrivalled enthusiasm and devotion to that which he conceived to be the truth.

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Review Questions:

1. What is meant by "A Father of the Latin Church?"
2. For what was St. Augustine renowned? 3. Give a sketch of the life of Augustine's mother. 4. Give a brief account of his early life. 5. What was the nature of his education?
6. What was his profession? 7. What were the conditions prevailing in Rome at the time of his sojourn there? 8. What effect has sin upon will power? 9. What is meant by the statement that "Augustine had a dual nature?" 10. Give an account of his conversion. 11. Why did he go into seclusion?
12. What evidence have we that he was possessed of a great and noble mind? 13. What was Augustine's attitude toward his mother? 14. What were the contentions of the Donatists?
15. What was the theory of the Palagians? 16. Do you believe in this theory? 17. What are "His Confessions?"
18. Give an account of his last days. 19. What one thing in his life do you most admire? 20. In what respects was Augustine superior to most men?

LESSON XVII.

MARY, THE MOTHER OF JESUS.

Before the Birth of Christ.

At the foot of the Mt. Lebanon range snuggled the little village of Nazareth. Above the town rose rocky ledges, and below stretched the beautiful valley of Esdraelon through whose green fields the river Kishon coiled like a silver snake. In this little village in Galilee lived Mary, a beautiful young girl who was betrothed to the carpenter Joseph. Joseph, who was much older than Mary, was a widower and had grown children. Some believe that Mary and Joseph were cousins, and, though poor, they were both descended directly from King David.

One day the angel Gabriel, God's messenger, came to Mary and said: "Hail, highly favored, the Lord is with thee. Blessed art thou among women." "The Lord be with thee," was then an ordinary form of Oriental greeting and "Blessed art thou among women" were words which any man might have said to a splendid woman as Ozias did to the beautiful widow of Judith when she held up the head of the hated Holofernes. The only unusual part of Gabriel's address was the expression "highly favored."

At the saying of the angel, "Mary was troubled. And she cast in her mind what manner of salutation that should be." She was not frightened or disturbed at the presence of the angel, but she tranquilly, thoughtfully, "cast it in her mind." Gabriel quickly said, "Fear not, Mary, for thou hast found favor with God. And behold thou shalt bring forth a Son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto Him the Throne of His father David. And He shall reign

over the house of Jacob forever; and of his kingdom there shall be no end."

What must have been Mary's feelings when she heard these words? To be the mother of the Messiah! She, an obscure girl! For hundreds of years every woman in Israel had cherished the hope of being the mother of the coming Messiah, and at this time expectation ran high throughout Palestine. With absolute faith Mary answered humbly, "Behold the handmaid of the Lord; Be it unto me according to thy word."

The angel further told Mary that her cousin Elizabeth would have a son in three months. Glad of the promise that had been given her, Mary hastily journeyed to the city of Hebron up among the hills where her cousin dwelt. As soon as she entered the house Elizabeth cried out, "Blessed art thou among women. And whence is this to me that the mother of my Lord should come to me? And blessed is she that believed: for there shall be a performance of those things which were told her of the Lord."

Then Mary broke forth into a glorious hymn of rejoicing. This Magnificat, as it is called, is one of the finest psalms in the Scriptures. It shows great powers of mind and warmth of heart. It shows a profound knowledge of that God whom she trusted as well as perfect familiarity with the Holy Scriptures, for her thoughts flow out naturally in the style and language of Deborah, Miriam and the other great women of Israel.

Birth and Infancy of the Savior.

On her return to Nazareth Mary was married to Joseph, although an angel had told him that he would not be the father of Mary's son. Soon after this the Emperor Augustus ordered a census to be taken in Palestine, and as the Jews were counted by families, Joseph and his wife had to journey to Bethlehem, the main town of the tribe of David, to be registered. The enrollment had drawn so many people to Bethlehem that when these two had toiled up the hill, passed David's well, and reached the inn, they found it full.

These inns, or khans consisted of a large square enclosure

around the sides of which were built three walled rooms. The side facing the enclosure was open. Here the traveler spread his own rugs and cushions,—if he had them,—and prepared his own food. The middle of the enclosure which had no roof, was reserved for the animals, and here, among straw the people tethered their camels, mules, and cattle. The Bethlehem inn probably had a rude limestone cave attached to it for a stable, and here Mary and Joseph were sent. The infant Jesus was born during the night. And because there was none to help her Mary with her own hands wrapped him in swaddling clothes and laid him in a manger. Her sore mother's heart was comforted when rude shepherds, directed by angels, came and bowed down before the Christ-child lying in his manger-cradle.

Mary wanted her son to fulfill all the laws of the Jews so when he was eight days old he was circumcised and named Jesus which means Salvation. As was the custom, thirty-three days later Mary took her child to the Temple for the purification ceremony, for which parents usually brought a yearling lamb for a burnt offering and a young pigeon for a sin offering. The very poor were allowed to bring two turtle-doves instead. Mary's was the offering of the poor. The Jews dedicated the first-born sons to the service of the Lord and the mother Mary must have thought of this as she stood in the Temple with her babe in her arms.

Simeon, a just and devout man of whom it had been prophesied that he should not die until he had seen the Lord's Christ, entered the temple at this moment, and going up to the infant Jesus he took Him in his arms and blessed Him. "Now Lord," he cried, now thou dost indeed let thy servant depart in peace, according to thy word, for my eyes have seen thy salvation which Thou has prepared before the face of all people, a light to lighten the nations, and the glory of thy people Israel." Joseph and the child's mother marveled at this. Then Simeon, turning to Mary prophesied, "Yea, a sword shall pierce through thine own soul also," meaning all the grief and sorrow that was to come upon her. While Simeon was talk-

ing the aged prophetess Anna entered the Temple. She had been a widow for eighty-four years and had served God with fastings and prayers. She caught Simeon's inspiration and lifted up her voice to praise the Lord.

The Flight into Egypt.

Three wise men from the East, guided by a star came to the house where the Virgin lived in Bethlehem. Mary beheld them worship her child and load Him with golden gifts and fragrant spices,—frankincense and myrrh.

While Mary cuddled her baby and dreamed bright dreams of his future, the angel of the Lord said to Joseph in a dream, "Arise, take the young child and his mother and flee into Egypt, and be thou there until I send thee word. For Herod will seek the young child to destroy Him." That very night Joseph arose, seated his wife on a mule, and started for Egypt. Mary wrapped up her infant against the chill dampness of the night as she fled. Wicked King Herod, hearing that the "King of the Jews" was born at Bethlehem, had all the male children under two years of age murdered. And as the mother under Egypt's star-lit sky clasped her own son safely to her breast, she wept for the mothers in the city of David whose arms were empty.

The Lost Child.

On returning from Egypt Joseph took his family to live at Nazareth. Here, under the sweet influence of his gentle mother, Jesus grew into boyhood, "strong in spirit, filled with wisdom." Every year Mary went up to Jerusalem to the feast of the Passover, the great religious festival of the Jews. At twelve the Jewish lad became a "son of the law," and was then for the first time permitted to take part in the passover. So when Mary's boy was twelve, he joyously went up to the Passover with his parents.

The festival was over and the throng of people poured out of the city homeward, among them the Galilean bands with whom Joseph and Mary journeyed. At first it seems strange,

that a mother should have gone a day's journey without missing her son, but perhaps she had little anxiety concerning such a child as Jesus, so ripe, so manly for one of his years; or again, in a company of friends, he may have been entrusted to relatives in whose care he was supposed to be.

However, when the caravan made the evening halt, and the tents were being pitched and the camp fires lit, the exciting news that Mary's child was lost spread throughout the camp. With trembling hearts the parents turned back to Jerusalem.

The Virgin mother turned her steps toward the temple. Here, passing through the court of the gentiles, she entered the court of the women where the schools of the Rabbis were held, and there, among the learned doctors of the law she saw her lost boy. He was "both hearing them and asking them questions," and all who heard him were "astonished at his understanding and answers." The troubled mother greeted the young truant thus, "Son, why hast thou thus dealt with us? Behold, thy father and I have sought thee sorrowing." The answer of Jesus shows that he already understood his divine mission, "How is it that ye sought me? Wist ye not that I must be about my Father's business?" The boy obediently went with his mother, while she thoughtfully treasured all these things in her heart.

The Son's Entrance upon Manhood.

We do not hear of Mary again for eighteen years. During that time she had become a widow, and her son had grown to manhood. It is pleasant to greet Mary at the marriage of Cana, for every woman loves a wedding. Great events had happened, the baptism, the recognition of Jesus by John the Baptist, the temptation, the gathering of the first disciples, and Mary was anxious that her son should show his divine power, by performing a miracle. When the wine was all gone at the feast Mary thought that here was a chance so she said to her son, "They have no wine." He replied, "Woman, what have I to do with thee? Mine hour is not yet come. "Woman" was a respectful term of address among the Jews, but Jesus really

gently reproved his mother. He only received his physical body from her, not his divine, miracle-working power. Mary still held to her faith, for she said to the servants "Whatsoever he saith unto thee, do it," She was rewarded for the water was made wine.

We next hear of her at Capernaum about a year and a half after this. The fame of Jesus had spread far and wide. His mighty sermons and mighty works had attracted multitudes and were already stirring up opposition. The gentle mother was carried away with tenderness and concern for her son's health and safety. "From the duties of that public life unto which she had been so eager to thrust Him at Cana, she would fain have withdrawn Him at Capernaum." Mother-like, she, with her kindred, went to find Him and persuade Him to rest. The crowd surrounding Him was so great that they could not make their way through it. They sent Him word from mouth to mouth that his mother and brothers wished to speak with Him. He saw through their motive and answered, "Who is my mother? And who are my brethren? And He stretched forth His hand toward His disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, my sister, and mother."

Our next view of Mary is on the summit of Golgotha. The sorrowful mother stood under the cross on which hung her dying son. Mary's nature was deep and quiet like a great river, and as she leaned weakly on John, the Apostle whom Jesus loved, the eyes of the dying Savior rested upon them with a wealth of tenderness. "He saith unto His mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother!" "From that hour that disciple took her to his own home." After that the life of Mary was blended with that of John. Her home was probably in Jerusalem, and it is in that city that we have our last view of her.

We last see Mary after the Ascension on Mt. Olivet when the disciples returned to Jerusalem, and "went up into an upper room" to worship. The eleven apostles were there and "these all continued with one accord in prayer and supplica-

tion, with the women and Mary, the mother of Jesus, and with his brethren."

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The Women Friends of Jesus, H. C. McCook.

Encyclopedia.

Review Questions:

1. Describe the town where Mary lived. 2. Describe the visit of the angel Gabriel. 3. What did Mary say? What did her words show? 4. Where did Mary go after the angel's visit? 5. How did Elizabeth greet her? 6. What does the Virgin's song of rejoicing show? 7. Why did Joseph and his wife journey to Bethlehem? 8. Describe an Oriental inn. 9. Tell the incidents of the Savior's birth. 10. Tell the incidents of the Purification ceremony. 11. What did Simeon prophesy about Mary? 12. Give the cause and incidents of the flight into Egypt. 13. Tell about the lost child. 14. What did Jesus say to his mother? 15. When and where do we next meet Mary? 16. Why did Mary try to interfere with her son's ministry at Capernaum? 17. Describe the scene at the Crucifixion. 18. Where do we last see Mary? 19. Judging from the lesson what do you suppose to be the general character of Mary?

LESSON XVIII.

MARTIN LUTHER AND THE REFORMATION.

Luther's Early Life.

One day, while browsing around in the library of the great University of Erfurt, Martin Luther, a brilliant young debater, discovered a Latin Bible. It was the first that he had ever seen and as he read it eagerly he was astonished at the richness of its contents. He said to himself, "How much more this contains of the Word of God than what the priests give the people in the church services!"

At this time Luther was twenty years old. He had taken his Bachelor's degree and was studying law at the University, the admiration of the students and the pride of his teachers. Luther was a splendid lecturer, a good singer, and an all-round jolly good fellow. So when, two years later, he announced his intention of becoming a monk and devoting his life to God instead of to the law, the whole University was thrown into consternation. But it was his poor old father, who had struggled through bitter poverty to raise his son above his peasant relatives, who most strongly opposed it. Courage was the keynote of Luther's character, and he displayed it when he disappointed his father and gave up his brilliant career to become a begging monk in the monastery of St. Augustine.

Martin Luther's parents were poor mine-laborers in the village of Mohra. In November 1483 they visited the winter fair at Eisleben, and here, in the hut of a friend, Martin was born. In strictness and hardness Martin grew up, a boy of rude figure, yet with weak health, with his soul full of sensibility. At school he was whipped fifteen times in one afternoon for slight offenses. When he was fifteen he went to school at Eisenach where he sang at the doors of the principal citizens for food, like many other German students.

Luther as a Monk.

Just when his worldly success was assured, Luther plunged back into drudgery and poverty by becoming a monk. From childhood he had been troubled with religious fears and he thought he could find peace only in devoting his life to God. And so the man who had been the pride of the University, in his gray monk's cowl, and with bare feet, begged scraps of food from door to door. But it was the terrible internal conflict that made the health glow depart from his face and the fire leave his sunken eyes. Luther looked upon Christ as a law-giver, more terrible than Moses, who sat upon human frailties in eternal judgment. The poor monk could not see how fasts, vigils, and mummeries would take away his sins and make him fit for heaven. He thought he was going to die and be damned. While in this bottomless despair he came across the words of the Apostle Paul, "The just shall live by faith." "Then," he says, "I was born into Paradise, for I began to realize that it was divine love that was to save the world, for what man could ever atone for his sins by penance,—fastings and scourgings?"

Luther was a born leader of men. Because of his manly courage and great learning, he soon became as famous among the churchmen as he had been popular at the University. Through the influence of John Staupitz, the Vicar General of the Order, Luther was made professor of Philosophy in the new University of Wittenberg, and his enemies,—for his positive disposition made enemies as well as warm friends—began to hint that Luther aspired after the Cardinal's hat, or even to sit upon the papal throne and wear the tiara.

Luther Goes to Rome.

When he was 28 years old Luther was sent to Rome on business for his order. On his way he was much astonished at the luxury of some of the monks who certainly broke the first and second of their three vows, poverty, chastity, and obedience. His anger was especially kindled against a rich Italian Benedictine monastery, where he says, "the monks walk in

tapestried rooms over marble floors, they wear gold ornaments and embroidered linen, their table is laden with luxuries, they fast on the best fish, and scoff at holy things over their wine." On reaching the holy city of Rome, Luther found it the most corrupt place on earth. Theft and murder went unpunished, the whole populace was bent on having a good time, no matter what the cost, while the churches vied with one another to see which could get up the best parade on holidays; nothing was sacred in the eyes of the fat, laughing priests, and in the court of the immoral Pope Julius II Luther found the most wickedness of all. This opened the eyes of the simple German scholar who went sadly from church to church trying to find the spirit of God, which he said dwelt in the Thuringian forest rather than in the "Holy City." Luther studied Greek and Hebrew and viewed the holy reliques,—the impression of Christ's face on the handkerchief of St. Veronica, and the skulls of Peter and Paul, which looked as if they were carved out of wood. A disappointed man he left for Germany remarking that the good in Rome was buried in the catacombs.

Indulgences.

On his return Luther was made Doctor of Divinity at the University of Wittenberg. When he preached the church was crowded because he made everything so simple that all could understand. Soon after this the monk Tetzel appeared at Wittenberg selling indulgences to raise money for Pope Leo X, who wanted to finish St. Peters. Originally these indulgences were sort of receipt for money paid to the church.

Giving money to the church was considered a good act and would help atone for sins. These indulgences were written on parchment in Latin, and stated also that men must try to do better in future. The people could not read the indulgences, and thought that all they had to do was to buy them, and their sins were washed away, since the papers had the seal of the Pope, Christ's Vicar on earth. Tetzel, a coarse and avaricious man, actually did sell indulgences which claimed to free men from the consequences of their sins. Many of Luther's congre-

gation bought these indulgences and came to him with them in their hands saying "We do not need to confess now, for our sins are all forgiven. We are as pure as when we were born."

The Ninety-five Theses.

Luther became angry. He preached a sermon before the Elector Frederick of Saxony, in which he said "only God can forgive sin. Better give alms to the poor than buy salvation with your gold." He thought that indulgences were a bargain between the priests who loved money and the people who loved sin. When Tetzel heard of Luther's speech he remarked significantly that heretics' mouths were closed by fire. Luther nailed ninety-five theses, or propositions, on the church door in Wittenberg, in which he claimed that the forgiveness of sins should not be offered in the market place for money, that the Pope had no more right to absolve sins than bishops and pastors, and that the Pope's absolution could not reach beyond death, for if he had the power to free souls from Purgatory for money, why not deliver them all at once? There was so much good sense in these theses that they created a furore at Wittenberg. They were printed in German and Latin and in two weeks were known all over Germany. When Tetzel tried to reply the students flung his theses into a bonfire in the Market place. Luther was still a faithful monk, with no intention to rise against the Pope. And the Pope himself declared "This Doctor Luther is a man of fine genius." As for the little commotion in Germany, what was that?

The agitation grew, however, until the whole country was aroused, so the Pope ordered Luther to come to Rome. Through the influence of Frederick the Wise, this summons was changed, Luther was to meet the Pope's Legate Cajetan at Augsburg. Cajetan was a supercilious Italian who would have no discussion but demanded that Luther retract his opinions. This Luther refused. When the Pope issued a Bull, or edict authorizing the sale of indulgences, Luther appealed from the Pope to the general council of the church.

The Disputation At Leipsic.

Dr. Eck, an ambitious man seeking notoriety, assailed Luther's opinions and sent him a challenge to debate at Leipsic, Luther accepted and as he drove into the city, Philip Melancthon, a young man of rare learning who was to help much in the Reformation, sat by his side. Dr. Eck had been debating with Carlstadt for a week, and had everything his own way until Luther ascended the platform. "Luther was in the prime of life in his thirty-sixth year, of middling height, at that time thin in person, and with a clear melodious voice." He carried a bouquet of flowers in his hand. Pushed by his opponent he made the then startling statement that the headship of the Pope was not necessary, in fact, a true church could exist without a Pope, for he was appointed by man, not God. When he said that some of the articles that John Huss had been condemned for, were Christian, words of amazement and anger broke from the assembly. Luther came out triumphant in the disputation. Giving up hopes of help from the church, he now appealed to the German people. He preached three great principles in direct opposition to the beliefs of the Catholic church. They were, first, that man is saved by Divine Grace, and not by self inflicted punishments. Second, that the Scriptures, and not the false laws of the church should be taken as the supreme authority. The third idea was that every man had the right to interpret the meaning of the Scriptures for himself. Every man had the right to judge for himself, no matter what lying priests, or even the Pope himself should say.

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- John Lord's Essay on Luther.
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Review Questions:

1. What effect did his discovery of the Bible have upon Luther? 2. What kind of young man was he at the University? 3. What vow did he make here? Why? 4. What effect did it have on his friends? On his father? 5. State what is said about Luther's early life. 6. How old was Luther when he determined to become a monk? 7. What did it mean to become one of this class? 8. What was the difference between the life he had been leading, or might have led, with that of a monk? 9. What does this say of Luther's character? 10. Why should the words of Paul make such an impression on Luther? 11. What position did he hold at the University after this? 12. What was Luther's impressions of the monks generally? Why? 13. What did he do about it when he got to Rome? 14. What were Luther's feelings on leaving this city? 15. Tell the story of Tetzel and the indulgences. 16. What are indulgences? 17. What kind of man was Tetzel? 18. What did Luther think of the Pope's forgiving sins? 19. Where and how did he make this sentiment known? 20. What did Tetzel do? 21. What about the ninety-five theses? 22. What did the Pope say of Luther? 22. What was the result of Luther's agitation of this question of indulgences? 24. Relate the controversy which Luther had with Doctor Eck.

LESSON XIX.

LUTHER BURNS THE PAPAL BULL.

The Pope issued a Bull excommunicating Luther if he should not recant within sixty days, after which every Christian magistrate was to arrest him and deliver him at Rome. On this Luther rebelled against the Pope. Going to Rome meant death, perhaps worse. So one insignificant German stood up against the whole Catholic church; and in an assembly of doctors of the University, students, and people from the surrounding country, on the public square of Wittenburg, he threw the books of canon law, and the Bull of excommunication into the flames. He had broken with Rome, he could not turn back. He had burned his bridges behind him.

The Diet of Worms.

At this time Charles V. Emperor of Germany, had particular reason for conciliating the Pope; yet so many powerful men had sided with Luther that Charles did not dare send him to Rome as the Pope desired, so he commanded Luther to appear and answer for himself at the Diet or assembly at the city of Worms. As Luther traveled there in a farmer's wagon, crowds came to see him. At Erfurt, six hundred students rode out to meet him, besides throngs on foot. Though sick he went on amid homage, curses, and warnings. Just before he reached Worms the Elector, Frederick, who was his friend, sent a messenger to warn him against entering the city. "You will be killed though you are under the safe-conduct of the Empire," he said. Luther replied, "I will go in, though as many devils were aiming at me as there are tiles in the roof." He rode into the town at midday through streets crowded with people, and the next day he was escorted to the audience

chamber through crushes of people trying to see this Doctor Luther. When he entered the great assembly room he was dazzled at the brilliant scene. Five thousand people were there, the Emperor Charles, his brother, the Archduke Ferdinand, besides, princes, nobles, knights, ambassadors, and church officials. When they asked him if he would retract what he had written in his books he asked for time in which to frame a suitable reply. The next evening, after spending the day in prayer, he was again ushered into the assembly. He said "I can retract nothing." After talking for two hours in a grave, dignified, manner he ended by saying, "Here I stand; I cannot do otherwise, God help me. Amen." * * * * * Carlyle describes the historical significance of this occasion, and the importance of Luther's firm attitude in the following words: "It was the greatest moment in the modern history of men. English Puritanism, England and its parliaments, Americas and vast works these two centuries; French Revolution, Europe and its work everywhere at present; the germ of it all lay there; had Luther at that moment done otherwise, it had all been otherwise."

The Castle of Wartburg.

Luther was placed under the ban of the Empire, and immediately after this he disappeared.

He had gone into hiding at the castle of the Wartburg. Here, though sick he wrote letters of encouragement to his friends and translated the New Testament into the racy language of the common people. Today in the Wartburg they show you a black blotch of ink on the wall. "Luther sat translating one of the Psalms; he was worn-down with long labor, with sickness, abstinence from food; there rose before him some hideous indefinable image, which he took for the Evil One, to forbid his work; Luther started up, with defiance; flung his inkstand at the spectre and it disappeared." The spot still remains there, a memorial of Luther's grim courage even though the "Devil" was a phantom of his own mind.

Troubles at Wittenburg called Luther forth from his re-

treat. Some of his followers were trying violently to sweep away many of the images and rites of the Church which they thought did not suit the new faith. Although Luther's writings were called "half-battles" because he was so expressive, forceful, and brutal, in action he was always moderate, deliberate. He wished no violence so he ran the risk of being arrested, went to Wittenberg, and quieted the people, for, he said, "It is the spirit of truth we are seeking, and why all this hubbub about images, and outward ceremonies?"

Restored to Wittenberg, Luther continued his herculean labors as a preacher, teacher and author. In a single year he put forth not less than one hundred and eighty-three publications.

During the next five years the Reformation steadily grew and the Emperor was too busy with his wars to suppress the "German heresy," as he termed it. In order to use the Lutheran soldiers in a new war, Charles had the Diet of Speyer declare that each state might conduct itself in regard to the religious question as it "thought it could answer to God and to the Emperor." In the second Diet of Speyer Charles set aside the decision of the first and determined to enforce the decision of the Diet of Worms. Five princes and fourteen cities "protested against this decision, thereby gaining the name of 'Protestants.'"

The Great Peasant War.

For a hundred years the German peasants had become more and more discontented with their lot. They saw the upper classes improve in comforts and luxuries while they were bound down by century old customs. The constant appeal to the Bible and the new religious teachings with their spirit of freedom, encouraged the Peasants and furnished them with arguments and proofs. Open insurrection spread rapidly and furiously all over the Empire. The peasants paid their debts of suffering with horrible cruelties inflicted on their Lords. Luther sympathized with the demands for reform which the peasants made, but he had no sympathy with their methods and he

thought that their triumph, in their present spirit would mean ruin to society, and his own cause. With his usual strong language he urged the Princes to put the insurrection down by force. This they did, and it was only through slow economic process that the peasants gained their rights.

The "Confession" of Augsburg.

The Emperor, freed from war, in 1530 decided to crush out Protestantism. For this purpose he called the assembly of Augsburg. It was not considered wise or safe for Luther to attend so he remained behind in the castle of Coburg. Melancthon set forth the Protestant beliefs in his famous "Confession" which was read before the Diet. He tried to conciliate some of the Protestant and Catholic beliefs, but without success.

Luther the Man.

The letters written by Luther during the sessions of the Diet exhibited the noblest sides of his character. He takes time to write a charming letter to his little son. He sportively writes to friends that in the flock of crows and rooks hurrying to and fro, and screaming in a thicket before his window he finds another Diet, with its Dukes and Lords which quite resembles the imperial assembly. There is a great free human heart in this man. He loves people and nature. Returning home one night he is struck by the beauty of the harvest fields. "How it stands, that yellow golden corn, on its fair taper stem, its golden head bent, all rich and waving there,—the meek Earth, at God's bidding has produced it once again; the bread of man." During the stress and trouble of his struggles, Luther cultivated a flower-garden. Carlyle says, that Luther's face is expressive of the man, "A rude plebeian face; with its huge crag-like brows and bones, the emblem of rugged energy; at first, almost a repulsive face. Yet in the eyes especially there is a wild silent sorrow. Laughter was in this Luther; but tears also were there."

Luther's Marriage and Last Days.

When he was forty-two he married Catherine Von Bora, one of nine runaway nuns who had left their convent on hearing his teachings. The scandal that this marriage of an apostate with a runaway nun, caused almost as great a furor as the posting of his theses. Luther wished to leave this testimony against the Roman law of celibacy. Many of Luther's associates followed his example which caused Erasmus, the wisest man of his time to say that what had been called a tragedy seemed a comedy, since it came out in a marriage. Catherine Von Bora was a strong minded young woman with a great warm heart, and she with their six children made Luther's home-life happy. There with music and song, frolics and fun he forgot the great seething world outside.

Erasmus, the cultured scholar thought that Luther was too bold, and coarse in his methods. But the German had no time for niceties. A less rugged nature could never have buffered through it, and even he, with his enormous physical force, looked forward to death, as a release from strenuous labors and a beginning of sweet rest. Wyclif and Huss had preceded Luther as reformers, and hosts have followed him, but it is around the life of this one man that the great main movement of the Reformation revolves. He had freed men from the corrupt Catholic Church, he left the Bible and hymns in the language of the common people. The work of organizing into new churches, this valiant spirit left to others.

Review Questions:

1. What was the Pope's next step? 2. How did Luther treat this action of the Pope's? 3. What trait of character is brought out in the great Reformer by this incident? 4. How did Charles V. aid the Pope at this juncture? 5. What is a diet? 6. What danger was Luther in during all this time? (All of his predecessors, except only Wycliff, had been put to death for teaching what was regarded as false doctrines).
7. Quote Luther's words when he was asked to recant.

8. What does Carlyle say of these? 9. What was the result to Luther? 10. What was the main work of Luther at this time? 11. What does the "ink spot" tell us of Luther's mind? 12. What called Luther from his hiding-place? 13. How did he conduct himself in this situation? 14. What influence did the war in which Charles was engaged have on this religious dispute? 15. What did the second diet result in? 16. Describe the two classes of society in Germany at this time? 17. Which class won the war? Why? 18. Tell what you can of the Augsburg confession. 19. What do you infer of Luther from the remark about the grain? 20. What does Carlyle say of Luther's face? 21. Compare the picture of Luther with that of some other great man and note the differences. 22. Why should there arise such a scandal over Luther's marriage? 23. What was Erasmus' opinion of Luther?

LESSON XX.

IGNATIUS LOYOLA.

Since the Revival of Learning, probably no body of men has played so prominent a part in education as the Jesuits. The great reformation in the Roman Catholic Church, which was finally greatly affected by the Jesuits was not revolutionary. Neither did it attempt to cast off the powers of popes, to disband the monasteries, nor reform religious worship. It rather tended to strengthen the power of the popes, to revive monastic life, and to perpetuate the forms of worship which the middle ages had established.

The Order of Jesuits.

The movement took place among the Latin races,—the Italians, French, and Spaniards—, having little or no hold on the Teutonic races except in Austria. It worked on poor material, morally considered. The people were not earnest; they had no strength of character, and their sense of morality seemed to be totally lacking. They were frivolous, superstitious and indolent.

The order of the Jesuits was organized “especially for the purpose of instructing boys and ignorant persons in the Christian religion.” Many plans of reform were submitted to the Pope, but they only ended in new monastic orders.

Those missionary orders which had filled the best chairs of philosophy and occupied the best pulpits had become subjects of sarcasm and mockery. Erasmus laughed at them, Luther abused them, and the Pope reproached them.

Then it was that Ignatius Loyola, a Spanish soldier of noble birth appeared. He was born in Spain in the year 1491. At the age of 14 he became a page to King Ferdinand, but not lik-

ing court life, he entered the army. In the defense of Pampeluna one leg was fractured by a cannon ball, and the other injured by a splinter. He was taken prisoner by the French and sent to an old castle where he was to remain until he recovered. He relieved the tedium of confinement by reading. Having read all the romances available he was forced to read the "Lives of the Saints." When released he set out to fit himself for a pilgrimage to Jerusalem. He became inspired with religious zeal, and immediately laid down his arms. He went barefooted to Jerusalem where he served the sick in the hospitals. He dwelt alone in a cavern depriving himself of everything except barely enough food to keep him alive. He then went on foot as a beggar to Rome and to the Holy Land, and returned at the age of thirty-three to begin a course of study. It was while completing his studies at Paris in 1534 that he first conceived and formed the "Society of Jesus." After working as a monk and as leader of the Jesuits for twenty-two years, he died at Rome, July 31, 1556.

While in Paris, he brought completely under his influence his two companions, Faber and Francis Xavier. In a cell of the College of St. Barbara, the first steps were taken in the formation of this powerful and celebrated society. Three other Spaniards joined the enthusiastic circle. They were bound with irrevocable vows. They swore to spend their lives at Jerusalem if possible in absolute poverty, in the care of the Christians, or in efforts to convert the Saracens. If this was not permitted them, they decided to offer themselves to the Pope to be sent wherever he should wish, or do whatever he should command. In 1543 Ignatius was chosen as their President and then it became evident that their fields of labor would be in Europe, and not in the East. In sixteen years Loyola had established his Society in the confidence and affection of Catholic Europe. In the same time, this ridiculed and wandering Spanish fanatic had risen to a condition of great influence and dignity, second only in power to the Pope himself. He controlled the souls of a numerous fraternity, and made his influence felt in every corner of the world. His disciples held the most important chairs in the universities, they controlled

the schools of Italy, France, Austria and Spain, and they had become the most eloquent, learned, and fashionable preachers in all Catholic countries.

Causes of their Success.

Their wonderful success was due to two things: first, the extraordinary virtues, abilities, and zeal of the early Jesuits; and second, their wonderful machinery in adapting means to an end. When Catholic Europe saw men born to wealth and rank voluntarily parting with their goods and depriving themselves of every comfort, in order to devote themselves to religious duties, it knew them to be heroic and sincere and honored them in consequence. When parents saw that the Jesuits entered heart and soul into the work of education, winning their pupils' hearts by kindness, watching their moods, directing their minds into congenial studies, and inspiring them with generous sentiments, they did not stop to pry into their motives.

Aside from the personal gifts and qualities of the early Jesuits, they would not have so marvellously succeeded had it not been for their remarkable constitution,—that which bound the members of the Society together, and gave to it a peculiar unity and force. The most marked thing about it was the unbounded and unhesitating obedience required of every member to superiors. There was but one will among them. The Jesuit is accused of having no individual conscience. He was bound to do whatever he was told, right or wrong; nothing was right and nothing was wrong except as the Society pronounced. There was no complaint complaint being sin and resistance ruin. Loyola had been a soldier and knew what military discipline could do, so every member was given the strictest orders to comply with.

The Jesuits threw off the old dresses of monastic life and wore the ordinary dress of gentlemen. They accommodated themselves to the circumstances of the times, and remained men of the world, of fine manners and cultivated speech. They were not repulsive as many monks were. No matter how rich

their Order became, they as individuals remained poor. The inferior members were not even ambitious, and while they became efficient in their work they were narrow. As far as they confined themselves to the work of making people better, they certainly deserve praise. All churches can learn something from the Jesuits in the way of discipline.

Why They Failed.

This great Order fell, from being the most popular of all the adherents of the papal power, to the most unpopular. They fell simply because they became corrupt. They became proud, ambitious and worldly. Of all things, they loved the power and glory of their Society best. They adopted the doctrine of making the end justify the means. They did not openly justify murder, treachery, and falsehood, but they excused the same if plausible reasons could be urged. If it could be shown to be expedient, they excused the most outrageous crimes ever perpetrated. They are further accused of political intrigues. Finally the climax was reached when one of their superiors became mixed up in some commercial speculation in which he failed and could not pay his creditors. The courts decided against the Order, and then it was in 1773 that the Order was suppressed. 669 colleges were closed, 223 missions abandoned, and more than 22,000 members were dispersed.

This seems to be a clear case of religious persecution, but had the Jesuits been innocent, the Pope would not have been so severe.

Many of their faults have been exaggerated, and even though they became so corrupt, their works will have an everlasting influence on the religious and educational history of the world.

References:

Educational Reformers, Quick.
History of the Reformation, Fisher.

Beacon Lights of History, John Lord.
Students' Encyclopedia.

Review Questions:

1. Describe the reformation in the Roman Catholic church.
2. Among what peoples did the movement take place?
3. Tell what you can of their character.
4. For what was the order of the Jesuits organized?
5. What was the condition of the other missionary orders in Europe?
6. Who was Ignatius Loyola?
7. Relate the important events of his early life.
8. At what age did he begin his regular course of study at Paris?
9. When was the "Society of Jesus" first formed?
10. Relate the story of the formation of this "Society," and what its members swore to do.
11. When was Ignatius chosen president?
12. What success did Loyola and his Society meet with during the first 16 years?
13. To what was this success due?
14. What did Catholic Europe think of the Jesuits?
15. How did parents regard them?
16. Aside from the personal gifts and qualities of the Jesuits what else aided in their marvelous success?
17. What was the most marked thing about their "constitution?"
18. What differences were there between the Jesuits and other monks?
19. Tell what you can about the Jesuits that is praiseworthy, and worth the attention of other churches.
20. Why did the Order fall?
21. What doctrine did they adopt?
22. What was their attitude in regard to crime?
23. When and why was the order suppressed?
24. What influence has the work of the Jesuits had on the history of the world?

Young Men's
Mutual Improvement Associations

MANUAL

FOR

JUNIOR CLASSES

1908-1909

SUBJECT:
LESSONS IN CHURCH HISTORY
(Stated in Biographical Sketches)

PUBLISHED BY
THE GENERAL BOARD OF Y. M. M. I. A.
SALT LAKE CITY, UTAH

The Truth

CLASS MOTTO FOR 1908-9

"ABOVE ALL THINGS TRUTH BEARETH AWAY THE VICTORY."

"Great is the truth and stronger than all things. * * * * It endureth and is always strong; it liveth and conquereth forevermore. All the earth calleth upon the truth, and the heaven blesseth it; all works shake and tremble at it, and with it is no unrighteous thing * * * * As for the truth, it endureth, and is always strong; it liveth and conquereth forevermore. With her there is no accepting of persons or rewards; but she doeth the things that are just, and refraineth from all unjust and wicked things; and all men do well like of her works. Neither in her judgment is any unrighteousness; and she is the strength, kingdom, power, and majesty of all ages. Blessed be the God of truth. * * * * Great is truth, and mighty above all things."—(1 Esdras 4:35-41.)

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Introduction

The Aim of the Manual.—The aim is, through a study of history and biography, to interest the youth, in the lives and labors of some of the strong and gifted men and women who were instrumental in founding the Church of Jesus Christ of Latter-day Saints; and to awaken a desire in their minds for a knowledge of the history of both the ancient and the modern Church of Christ as well as that of our country. In the course of the exercises, which are really a mixture of history and biography, it has been the aim to develop many lessons in good, practical religion that may be profitably applied to the every day life of the student. The teacher may call attention to others, as they may appear to him. Naturally many names could and would be added to those who are considered, if space permitted. It is hoped, however, that the study of these biographies thus begun, will become so fascinating to the young men that they will of themselves search the lives of other characters both in and out of the Church who have been exemplary leaders and shining lights in the world; for, rest assured, the study is very much more charming and beneficial than novel reading, however good the novel—and biography has the additional delight of being a consideration of real men and women instead of imaginary ones, as in fiction. The duty of the teachers is to direct the student to such reading. The text of the Manual is complete in itself, but all the references should be considered, if possible, in order to broaden the view of the student, and especially of the teacher.

Value of the Study.—It is that the student may learn by example; may imitate the good and the noble in the great men and women of the Church, and avoid their mistakes; may learn to become unselfish and free from conceit; and last and best to have his faith increased in God and his Providences, and in the founders and leaders of the Church.

Readings in Connection With This Manual.—First and foremost, we recommend that the Life of Jesus, the most interesting of any story that has ever been written, be read by all the boys, as supplementary home reading, under the interested tuition and direction of the class leader. This biography is told by Matthew, Mark, Luke and John in the New Testament. Every boy should carefully read the story, by each of these Evangelists. It is not enough that he read it once. The story of Jesus should have been read by every boy when he is ten years of age, and from that time on it should be read at least once each year by him, for the remainder of his life. As the mind gains new experience and the body grows, there will be new truths dis-

covered yearly, and at every reading, in the precious record. It is a shame for a young man not to have read the gospels when he is ten years of age; and utterly inexcusable for a boy older than that, not to have read the beautiful story.

The student will notice that important items of the history of our country are alluded to in several of the biographies, with a view to impressing on the mind the connection of Church History and biography with contemporaneous historical events. In this connection, there are several documents, like the "Declaration of Independence", "Washington's Farewell Address", "Patrick Henry's Speech", and others referred to in the text that should be read at home, or else in the class or before the public. Then there are splendid literary passages in the Doctrine and Covenants (Secs. 121:36-46; 122; etc.) that should be selected and read, as they fit into the text of the Life of Joseph the Prophet. The same may be said relative to the writings of Parley P. and Orson Pratt, and others. Several extensive biographies of Church leaders are named in the text, which the boys should be encouraged to have an ambition to read as they find time. **A Brief History of the Church**, for the student, **One Hundred Years of Mormonism**, and, of course, the first volume of **The History of the Church**, are profitable, in connection with this manual, especially for teachers.

Talks.—The lessons in this Manual may be taken as the foundation for short talks or lectures by the members of the class, whether before the class, in preliminary programs, or before the conjoint meetings. The boys should be encouraged to tell others what they know, both as a means of impressing the facts upon their own minds, and as training them in public speaking.

Suggestions to Class Leaders.—Be thoroughly prepared, and be at your class punctually and promptly. It is useless to expect good work and interest from your class members unless you observe these rules. Be brief; do not talk too much, but let your class do the talking,—in order, however. Whispering and unruly conduct must not be permitted. If possible, create such an interest in your class that no personal assignments of the lesson topics shall be necessary, but if you cannot succeed in this, make the assignments with discretion, as to the ability of the student, and the length and importance of the topic. Consider your calling as a teacher of such importance that you will make every effort—by preparation, consideration, thought, prayer and the possession of the Spirit of God,—to be ready to give the best that is in you to the class and the cause.

Preliminary Programs

Presidents of associations conjointly with the officers of the Y. L. M. I. A. should provide an outline for each meeting. The committee this year presents no suggestive preliminary programs, but leaves this work to the ingenuity and initiative of the stake or ward officers. Where the Young Men's and Young Ladies' Associations meet conjointly for opening exercises, it is expected that they will conjointly render these preliminary programs; and that a standing committee will be appointed from each of the associations to arrange for the rendition of this part of each evening's exercise. We invite stake officers to submit the best programs to the ERA for publication, to serve as suggestions to others. Several suggestive programs by the General Committee will appear in the "Era" from time to time.

It is intended that the preliminary program shall occupy not more than thirty minutes of each session, including the opening exercises. The purpose of the board in these programs is to provide for the young men mingled recreation and instruction along literary and musical lines. While the religious idea lies at the basis of our work, it is also intended that all legitimate intellectual and aesthetic recreation shall be permitted and encouraged. In accordance with this intention, preliminary programs are instituted. A few general hints on these programs are here given.

1. The music, essays, declamations, recitations and readings should be of a high order—approaching the classical standard as closely as possible. They should not be permitted to degenerate into burlesque. Any attempt at buffoonery would be decidedly out of place in these programs.

2. Whenever possible, selections of a musical or literary character should be chosen for fitness and relationship to the subject of the lesson. Not that they should all be purely theological, but they should all be elevating and strongly moral, pointing more or less clearly to the general character of the lesson. They will thus prepare the minds of young men for the specific work, while at the same time they provide a valuable recreation.

3. The preliminary programs should always be carried out conjointly with the Young Ladies' Associations, where the two societies meet conjointly for opening exercises; and where the associations do not so meet, then by the senior and junior classes together before the classes take up their respective lessons.

Supplementary Reading

The following books have been chosen for the Reading Course of the Y. M. M. I. A. The annual report for the season of 1906-7 showed that there were 750 persons who read **True to His Home** and **John Halifax**. For the season of 1907-8, there were 1,635 persons who read one or more books of the presented course: **Tom Brown's School Days**, **Wild Animals I Have Known**, **Secret of Achievement**, **Great Truths**, **The Strength of Being Clean** and **Silas Marner**. The course for this season we think will be read by an even greater number than before.

The books selected for the young men under eighteen years of age are: **The Last of the Mohicans**, by Cooper, a thrilling Indian story of early days in the United States; **Cortez**, by Abbott, treating of the Spanish conquests in America.

Those recommended for older readers are, **A Tale of Two Cities**, by Dickens, a standard story dealing with the French Revolution; and **Hypatia**, by Kingsley, a romance of the famous female philosopher of Alexandria who lived in the fourth century, A. D., and who was finally murdered through the influence of Cyril, the Christian Patriarch of Alexandria. The book is a romantic record of the contact of early Christianity with eastern philosophy, with a clear view of the struggle that ensued.

In this connection, we ask the young men and others who are desirous of purchasing these books to forward their orders directly to the ERA office, and they will be filled as promptly as possible, at the prevailing prices. Money must accompany every order, and the books may be ordered either all together or one by one.

Address: No. 214 Templeton Building,
Salt Lake City, Utah.

Lessons in Church History

LESSON 1.

Biography

- A. WHAT BIOGRAPHY MEANS.
- B. BENEFITS OF BIOGRAPHY.
- C. TRUE AND FALSE GREATNESS.
- D. THE MOST STRIKING EXAMPLE OF GREATNESS.

*Lives of great men all remind us,
We can make our lives sublime;
And, departing, leave behind us
Footprints on the sands of Time.*—Longfellow.

A.—What Biography Means.

The word biography comes from two Greek words, meaning "life" and "to write," and therefore means the written history of a person's life.

B.—Benefits of Biography.

God has designed that we should enjoy the blessings of our relatives and friends, and as we are imitative creatures, we soon adopt what we see and hear—the language, manners, and ideas of those around us. In this way we get the knowledge and experience of our fathers and mothers, and those of our relatives and friends who have passed away. If it were not for this, we should be in a very deplorable state. If left to ourselves, we would learn very little in a life time. We would soon run wild, like weeds in a garden, or like the strawberry plant left to shift for itself. We would grow worse, and degenerate from one generation to another.

The story of "Peter the Wild Boy" illustrates this point. He was described by some hunters who were said to have found him, about the year 1725, in a wood near Hamelin, Germany. He was a lad about fifteen

years of age, naked, ran swiftly on his hands and feet, swung himself from tree to tree like a monkey, and devoured moss and grass. He was caught and brought to England, but he tore off the clothes that were put on him, and preferred to devour his food raw. He was placed by the king under the tuition of a great scholar and wit, Dr. Arbuthnot; but although he lived till he was seventy, he never learned to talk. This hapless solitaire is a striking instance of humanity sunk to the level of the brutes.

So it would be with all of us if left to ourselves. But now we have fathers, mothers, brothers, sisters and friends to teach us all the good things that they have learned. We have books that tell us of the good and great men of the past, so that we may also imitate their goodness, and avoid their mistakes; therefore, we not only get the benefit of the experience of our immediate ancestors, but we get the accumulated wisdom and knowledge of the distant past from history and biography. It therefore becomes the duty of every young person to respect these agencies or helps, and for their own good to get the best knowledge possible from the past.

C.—True and False Greatness.

As in all other things you will find that there is true greatness and sham greatness, real leaders and sham leaders. the question then arises, how shall we distinguish between the false and the real. We must not get our lessons from false leaders, nor copy sham greatness; so it becomes our duty to inquire what is false and what true.

Greatness does not consist in gaining power over one's fellows, nor in gathering great wealth, nor in making a great noise in the world. The man with power and office may be a barefaced trickster who has gained present place and position by conceit, unblushing impudence and by pandering to the folly and whims of the rabble; the man with money may be hard in heart, and may have gotten much of his treasure in a questionable way, and by oppressing the poor; while the man who is making a great stir in public prints and assemblies may have only a tongue and an unspeakable belief in himself arising from sheer egotism, and be a meddler in everything and a doer of little or nothing. All this is sham greatness.

But all great men and women are possessed of large souls which become larger day by day by a process of addition, by good works and noble actions. Their souls go out to others. They have a fellow feeling for other people. This fellow feeling, by which a person reaches out over his own experience to that of others so that he can avoid their mistakes, profit by their wisdom and partake of their joys and sorrows, is called sympathy.

Sympathy, love, or feeling for others, marks the true nature of great men and women. It is the very essence of greatness. In proportion as a

person possesses this wonderful power we may know the degree of humanity in him. By humanity we mean the disposition to relieve all distress, and to treat all living creatures with kindness and tenderness. If a man is of a low type and small, he has no sympathy, the power that makes men great. He looks only to his own selfish desires or conveniences. You see him in excursions hunting the best seat, and crowding the entrances; at table helping himself to the best food; in the street cars sitting while ladies and elderly people are standing; and in business, trying to get advantage of the unsuspecting. His soul is confined in his own little cares, his own little ailments and desires, his own little self. He is a little fellow, a little "creature," a little "body.". All his "blow" and fuss and pretense do not disguise the fact that he is a sham, without sympathy, and hence, without greatness.

But the great man, the great soul, places himself in the circumstances of other people, treating his fellows with the utmost kindness and consideration, regardless of his own pleasure and comfort. By reading history and biography he sympathizes with the people of the past in all ages, as well as with the present among whom he mingles. He even descends to the lower plant and animal world and understands the life in them, sympathizing with the thirsty flower upon the dusty roadside, or with the mother bird and nestlings in distress. And from these things of earth, his sympathy rises to his eternal Father, and he strives to know Him and to appreciate the wonderful laws by which He governs the inhabitants of the earth and rules the worlds. He thus shares in the experiences of others and wishes to add them to his own. Such a man is truly great, and his sympathy is not alone the foundation of his great character, but it acts as the underlying force of his achievements.

Numerous memorable instances in history could be cited. It was a broad and active sympathy that made Luther the champion of reform that he was, and that freely led Joseph Smith the Prophet, to the fate of the martyr, for the sake of his people; it was sympathy that fired the religious reformers in all ages. It was sympathy for the right and for the oppressed that made Washington, John Hancock, Samuel Adams, Benjamin Franklin, Patrick Henry, and the remainder of that brilliant list of early American patriots and statesmen, so strong and great in the cause of liberty.

D.—The Most Striking Example of Greatness.

Our Lord and Savior Jesus Christ is the most striking example of all.

"Nearly two thousand years ago the Jews were waiting for the appearing of the Son of God upon earth. They expected this wonderful deliverer, this Messiah, this God-man to appear as a panoplied king, an omnipotent conqueror, attended by ten thousand warriors, sweeping his foes from off the face of the earth, and establishing the throne of David in Jerusalem forever. Such was their anticipation. And what was the

reality? A poor man born of an obscure woman, brought up as a carpenter in an obscure village, and wandering about the country without a place wherein to lay his head. His characteristic was not earthly power or pomp. It was living, active, all-absorbing sympathy—sympathy which overflowed his heart, illumined his countenance, and touched his voice with such a winning tenderness that people exclaimed, 'Never man spake like this Man.' Not once do we ever hear of him thinking of his own pleasure or his own comfort. His whole being was given up to the love of God, of God's world, and of God's helpless creatures. And this love, like the sunshine, gilded and warmed all alike. He sympathized with all classes, teaching and blessing Jew and Gentile, Pharisee and Publican, rich and poor, saints and sinners, old men and little children. He sympathized with the lower animals and with flowers, drawing the most touching lessons from the birds on the house-tops and the lilies in the field. He sympathized, above all, with his heavenly Father, spending whole nights in communion with him, and at last freely sacrificing his life, that the divine will might be done and the divine purpose carried out."—Pryde.

There have been many people upon the earth who have sought to follow His example, and so far as they have done so, they have been truly great, though they may not be considered great in the eyes of the world. With all their shortcomings, they are the noblest of God's works; for, while the plants, the animals and the stars in the heaven's expanse reveal His power, the people show His own likeness in form and mind, and have made the earth more lustrous and beautiful because of their lives. In the history of the Church of Jesus Christ of Latter-day Saints there are many modest examples, and it will be our purpose to consider some of them.

REVIEW QUESTIONS—LESSON I.

1. Repeat the lesson sentiment.
2. What does the word biography mean?
3. How are we benefited by the study of biography?
4. Tell the story of Peter the wild boy.
5. Of what does true greatness consist?
6. How may you know whether a man is great?
7. Mention the names of some great men.
8. What is the most striking example of greatness?
9. What was one of the Savior's main characteristics?
10. What is the purpose of the study of this Manual?

LESSON II.

Biography

(Continued)

A. HOW TO STUDY BIOGRAPHY.

B. ADVANTAGES IN THE STUDY OF BIOGRAPHY.

C. HISTORY AND BIOGRAPHY.

"The study of biography is a short, easy, simple and attractive way of studying history."

A.—How to Study Biography.

Having shown that the lives of people who possess love and sympathy, and who work in the fear of God, are worthy examples for consideration, it will be in order to briefly consider the best method to adopt so that we can understand their lives, and benefit thereby. The generally accepted plan for the study of a person's life is to notice his appearance, his dress, his house, his every day habits; his conduct and language in the trying scenes of life; in prosperity and adversity; at home, in his dealings with his fellow men and before the public. We must also prepare ourselves to learn of his circumstances, so that in judging him we may to some extent take into account the influences that surround him and place ourselves in imagination to look at things from his point of view. All this can be done only to a limited extent with many of the early leaders of our Church, because with few exceptions only little is written about them. But we can study the general environment of their lives by learning the history of our country about the time they lived, by familiarizing ourselves with the history of the Church, and by learning something of the great questions that agitated the people at the time they lived, not only in the civil, but also in the religious world. By connecting this in, and gathering such personal data as possible, we may obtain enough information to form at least a partially correct estimate of their characters, and in the study of this manual draw from them such lessons of faith and integrity as will be of value to us. One other effective way is to visit the places where they lived and acted, and where the Church and people we are studying were cradled.

Personally, however, the young Latter-day Saint should study fully the lives of the few leaders of our Church whose full and complete biographies have been written. There are enough of this class to occupy the reader for some time. Let us name a few, and suggest that one or more of them be read in the homes of the students in connection with these lessons: **Autobiography of Parley P. Pratt**, **Cannon's Life of Joseph Smith**; **History of the Prophet**, by his mother; **Wilford Woodruff's Leaves from my Journal**; **Whitney's Life of Heber C. Kimball**; **Tullidges' Life of Brigham Young**; **Anderson's Life of Brigham Young**, and **Robert's Life of John Taylor**.

B.—Advantages in the Study of Biography.

In a general way, which may well be applied to Church biographies, the following are among the special advantages to be obtained from the study of biographies.

The study of lives of great men cures affectation and conceit. An attempt to assume what one is not, what is not natural or real, is a very unnatural, hateful and disgusting thing. You remember what scathing words Hamlet said to Ophelia on that subject:

"God hath given you one face, and you make yourselves another; you jig, you amble, and lisp, and nickname God's creatures and make your wantonness your ignorance. Go to, I'll none on't; it hath made me mad."

People should be humble and sincere that they may not offend, but be filled with righteousness. There is no better cure for affectation than the study of the great. When a fussy fice dog is placed by the side of a large Newfoundland, the smallness of the fice is apparent. When the little bully of the village school stands side by side with his victim's big brother, he will collapse. So the small, when placed beside the great will have their smallness made plain, and will profit by it. The local man, bright in figures, will value little his ability when he comes to understand the far-reaching and complicated calculations of a Newton or a Lowell; and the village poet will make a bonfire of his once cherished verses when he learns to appreciate the true music of Shakespeare, and the divine harmonies of Tennyson and Longfellow. The contemplation of great men takes away conceit; and makes people ready to learn and progress. You cannot learn as long as you are conceited.

"Seest thou a man wise in his own conceit? There is more hope of a fool than of him."—Prov. 26:12.

"When we contemplate great men, we will cease to think much about ourselves; and accordingly our conduct, words and ideas will become free, unaffected and natural."—David Pryde.

The study of biography leads the reader to imitate the best there is in leaders of the human race. We are naturally apt to imitate. Young men cannot therefore too carefully select the company they keep, for language, ideas and manners are acquired by imitating those around us; and in the home, parents cannot be too careful in regard to the examples

placed before their children, nor in the choice of their children's instructors, and the schools and public gatherings they are to attend. In the study of the great people of the past, in biography, the reader is placed in the company of good men and women, and the reader will unwittingly acquire their noble characteristics, their modes of feeling, their thoughts and actions.

C.—History and Biography.

In great peoples' lives, also, we gather the accumulated wisdom of the past, or a knowledge of history. We cannot stand alone; we need the information and truth of the past in order that we may most fully make the best of our own lives. The study of biography is a short, easy, and simple method of learning history, for as one writer says, "The great men of each age have been endowed with such wide sympathy and such strong capacity that they absorb all the information of that age." There is not an important fact or sentiment which is not to be found in them. There is not an important action in which they do not play a part. They are the embodiment of all that is valuable in that age. They are history incarnate. Lord's **Beacon Lights of History** is a collection of this class, and are books well worthy the careful consideration of the student of biography.

One other advantage of biography if properly read and selected, is that it should increase faith in God and his providences. This is particularly the case with the biographies of men and women of the Church. They have devoted their time and thoughts to noble things, and out of sympathy and love for righteousness have reflected the truthfulness, long-suffering, loving kindness and goodness of our Father in Heaven from whom they originally came, and from whom, through the offices of the Holy Ghost, they drew their lustre. They reflect his goodness and light which, through their lives, are shed down for our comfort and direction.

REVIEW QUESTIONS—LESSON II.

1. Repeat the lesson sentiment.
2. What is the generally accepted plan for the study of a person's life?
3. What biographical works are recommended?
4. Name some of the advantages in the study.
5. Explain how it may be a cure for conceit and affectation.
6. Why should boys select good company?
7. How does biography place one in good company?
8. How are history and biography related?
9. Why should the study increase one's faith in God and His Providences?

LESSON III.

Joseph Smith, Senior

- A. MEANING OF DISPENSATION.
- B. ANCESTORS OF JOSEPH SMITH, THE PROPHET.
- C. CONDITION OF OUR COUNTRY ABOUT THE TIME OF THE BIRTH OF JOSEPH SMITH, SENIOR.
- D. INCIDENTS OF HISTORY DURING HIS CHILDHOOD.

*"Religion, virtue, truth, whate'er we call
A blessing. Freedom is the pledge of all."*—Cowper.

A.—Meaning of Dispensation.

Joseph Smith, Senior, was the father of Joseph Smith, the prophet who stands at the head of the Dispensation of the Fulness of Times. As the Father always speaks to one of his prophets when he has a system of principles, promises and rules to make known to mankind, so he spoke to Joseph, the prophet, when he wished to re-establish His Church and its ordinances upon the earth. When he so speaks, it is called a dispensation. Because of transgression, the Church which Jesus established was taken away from the earth; now it was time that it was to be restored again, so he appeared to Joseph Smith, the prophet, in answer to his prayer. But you ask, "Does God always choose men and let them know when He wants anything done on the earth?" Yes, that is what the Bible says, and its words are the words of God, as far as they have been translated correctly. Here are some examples:

Adam and Eve the first man and woman heard the voice of the Lord God in the garden of Eden, (Gen. 2:8-24) after they had sinned, and the Lord told them what they should do as a result of their sins.

The Lord appeared to Abraham when he was 99 years old, and made an everlasting covenant with him, telling him, among other things, that he should be the father of many nations. (Gen. 17).

God called to Moses out of the midst of a burning bush, and told him of the afflictions of Israel, and sent him unto Pharaoh to bring the children of Israel out of Egypt. (Exodus 3).

The Lord spake unto Joshua, the minister of Moses, and called him to succeed the great Lawgiver, and to take Israel over Jordan to the promised land. The Lord commanded Joshua to be strong and very courageous, and God would be with him, neither failing nor forsaking him. (Joshua 1:1-9).

The Lord also said to Samuel: "Behold I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle." Other prophets also were in communion with God or his messengers, in the whole history of Israel.

After the crucifixion, the risen Redeemer appeared to his disciples and spake unto them saying: "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." (Matt. 28:18-20).

Jesus Christ also appeared to Saul who was on his way to Damascus to persecute the Saints, and called him to the ministry, by telling him he should be told what to do in the City. There the Lord called Ananias and sent him to Saul, undoubtedly to baptize him, and to confer upon him the Holy Ghost, and cause that by administration he might receive his lost sight.

It was only after all the disciples of Christ were dead, that men who had no Priesthood or authority in the Church, because of transgression, began to say, "God does not speak to men any more." So in time, as many as possible of the sayings and writings of the apostles were gathered together, and men decided which were to be accepted as scripture and which were not, and thus we have the New and the Old Testaments.

And men continued to believe for many generations that there was no more communion with God and angels, until the days of the Prophet Joseph Smith. In answer to his prayer, God the Father and His Son Jesus Christ appeared to him and spoke to him from heaven, and gave him commandments. He was told that God was about to begin a "marvelous work and a wonder." He was called to be the Prophet of the Dispensation of the Fulness of Times.

B. Ancestors of Joseph Smith, the Prophet.

Before we consider the life of Joseph, the Prophet, we will say something of his father and mother, and try and show how the Church of Jesus Christ of Latter-day Saints is connected with American history.

Early in the history of the colonies, Robert and Mary Smith came to America from England. Among their children was Samuel Smith who was born in Massachusetts, January 26, 1666. Samuel Smith married Rebecca Curtis, and to them was born January 26, 1714, among other children, Samuel, the second. Samuel, the second, married Priscilla

Gould, and among their children was Asael, born March 8, 1744. Asael married Mary Duty, and to them was born Joseph Smith, Senior, who married Lucy Mack and became the father of Joseph Smith, the Prophet, who was their fourth child.

C. Condition of our Country About the Time of the Birth of Joseph Smith, Senior.

Joseph, Senior, was born July 12, 1771. That was a long time ago. America was then an English possession. Only about six years before his birth, the English Parliament (in March 1765) heedless of the counsels of William Pitt, Earl of Chatham, the great English statesman and orator, passed the famous Stamp Act. This was the act that caused Benjamin Franklin, the celebrated American statesman, philosopher, diplomatist and author, to write to a friend at home, "The sun of American liberty has set, now we must light the lamps of industry and economy." But the friend wrote in reply, "Be assured that we shall light torches of another sort." This answer reflected the sentiment of the whole country, and the news swept over the land like a thunder cloud. In Virginia the House of Delegates or Burgesses, as they were called before the Revolution, was in session.

Here it was that the youngest member, the eloquent and audacious Patrick Henry, an uneducated mountaineer, recently chosen to represent Louisa County, led the Burgesses in opposition to Parliament. He introduced his famous resolutions, declaring Virginians to be Englishmen with English rights, and as such had the exclusive privilege of voting their own taxes. A violent debate followed, but Patrick Henry quelled all opposition and the resolutions were carried. In defense of his declaration he said, "Tarquin and Caesar had each his Brutus, Charles I had his Cromwell, and George III" (who was ruler of Britain and Ireland from 1760 to 1820) "may profit"—"Treason!" shouted the speaker. "Treason, treason," exclaimed the terrified loyalists—"may profit by their example," continued Henry; and then added, as he took his seat, "If that be treason, make the most of it." (See article on Patrick Henry's Forum, in July Era, 1908).

Everybody knows what the act resulted in. It led to the First Colonial Congress at New York; to the adoption of the "Declaration of Rights," and to the destruction of nearly all the stamps that England sent over. On November 1, when the law was to go into effect, the people openly destroyed large quantities of the stamps, and obliged every stamp officer to resign, or leave the country. Stores were closed; flags were hung at half mast; effigies of the authors of the Stamp Act were burned; and a coffin inscribed "Liberty" was buried. But the most portentous event was the circulation of the famous cartoon that you have read of in your histories, hinting at Union. The picture represented a snake broken into

sections. Each joint was labelled with the initials of a colony; the head was marked N. E. for New England; and the title was "Join or Die."

A better feeling came about when the act was repealed, March 18, 1766, but the fire of liberty and union had been kindled, and it was kept smouldering from that time on, breaking out at intervals into flames.

The Boston massacre, in which the soldiers killed three citizens, and wounded several others; and the New York liberty pole incident, in which soldiers cut down an old liberty pole, occurred in 1770. Such was the condition of our country just prior to the time Joseph Smith, Senior, was born; and when he was nearly two and a half years old, the Boston Tea Party was held. This was on December 16, 1773. The charter of Massachusetts was annulled May 20, and the Second Colonial Congress assembled at Philadelphia in September, 1774. Many other incidents occurred that acted as causes of the Revolutionary War.

The regions of country where the Latter-day Saints now live, in the Rocky Mountains of the West, were entirely unsettled, and practically unknown.

It was French and Mexican territory but was the undisputed habitation of the Indian and the wild animals which he hunted. The Lord was preparing a glorious nation for the blessings of liberty, so that his "Marvelous work and a wonder" could be established; and the Great West was being reserved, destined by him to be the cradle and nursery of his people.

D. Incidents of History During Joseph's Childhood.

On April 19, 1775, the Battle of Lexington, where the first volley of the Revolution whistled through the air, was fought; and the battle of Bunker Hill, in June following, during which month also George Washington was called as commander-in-chief to build a nation. (Note. Let "The Revolutionary Rising," by Campbell, form a part of the preliminary program, as a declamation.) All this occurred before Joseph was four years old. Just eight days before his fifth anniversary, the members of the Continental Congress, July 4, 1776, unanimously adopted the Declaration of American Independence, written by the hand of Thomas Jefferson, and mutually pledged their lives, their fortunes and their sacred honor in support of its sublime and God-inspired principles.

Then it was that the old Liberty Bell rang out.

"All day long the old bellman of the State House had stood in the steeple ready to sound the note of freedom to the city and the nation. The hours went by; the gray-haired veteran in the belfry grew discouraged, and began to say: 'They will never do it; they will never do it.' Just then the lad who had been stationed below ran out and exclaimed at the top of his voice, 'Ring, Ring' and the aged patriot did ring as he had never rung before. The multitudes that thronged the streets caught the signal and answered with shouts of exultation. Swift couriers bore the glad news throughout the land. Everywhere the dec-

laration was received with enthusiastic applause. At Philadelphia the Kings Arms were torn down from the Court House and burned in the street. At Williamsburg, Charleston, and Savannah there were bon-fires and illuminations. At Boston the declaration was read in Faneuil Hall, while the cannon from Fort Hill and Dorchester shook the city of the Puritans. At New York the populace pulled down the leaden statue of George III and cast it into bullets. Washington received the message with joy, and ordered the Declaration to be read at the head of each brigade. Former suffering and future peril were alike forgotten in the general rejoicing."—Ridpath's **History of the United States**, Page 309-10. (Note. Every member of the class should read the Declaration, and one member should be appointed to name at the lesson, or in the Preliminary Program, its leading principles.)

Joseph's early boyhood days were thus spent amid the stirring times of the Revolution, and he partook of the spirit of the days in which he lived.

Four days after the Declaration had been signed, and on the 5th day of July, 1776, a little girl was born in the town of Gilsun, Cheshire County, New Hampshire. She was named Lucy, and was destined to become the wife of Joseph, Senior, and the mother of the Prophet. She was the daughter of Solomon Mack who was born in Lyne, Connecticut, Sept. 26, 1735; and Lydia Gates, a school teacher, daughter of Nathan Gates of Connecticut. We will have more to say of her as we proceed, but let it be said here that her father and her brothers, Jason and Stephen, enlisted in the service of our country in the same year she was born, and did noble service for freedom on both land and sea.

REVIEW QUESTIONS—LESSON III.

1. Repeat the lesson sentiment.
2. What is meant by dispensation?
3. Name some men to whom God has spoken.
4. How did men view the communion of God and angels with men upon the earth for many generations?
5. Who was called, and why, to be the prophet of the last dispensation?
6. Name the ancestors of Joseph the Prophet.
7. When was Joseph, Senior, born?
8. How long was this before the famous Stamp Act was passed?
9. How did Franklin and Patrick Henry view this act?
10. What did it result in? What other incidents occurred that finally led to the Revolutionary War?
11. What was the condition of the West at that time?
12. What occurred just before Joseph, Senior, was four years old?
13. What great event took place just eight days before he was five years old?
14. How did these times affect Joseph?
15. Who was born just four days after the Declaration of Independence was signed?
16. Who were Lucy Mack's father and mother?

LESSON IV.

Joseph Smith, Senior

(Continued)

- A. THE UNITED STATES OF AMERICA BORN DURING JOSEPH'S YOUTH.
- B. MARRIAGE AND EARLY BUSINESS VENTURES.
- C. VISIONS OF JOSEPH SMITH, SENIOR.
- D. SUBSEQUENT CAREER.
- E. PERSONAL CHARACTERISTICS.

"Blessed are the dead which die in the Lord from henceforth: Yea, that they may rest from their labors; and their works do follow them."—Rev. 14:13.

A. The United States of America Born During Joseph's Youth.

During the stirring scenes of the Revolution, Joseph Smith, Senior, remained with his parents in Topsfield, Essex County, Massachusetts, where he imbibed the patriotic sentiments of the people who with the colonies unitedly, but under very adverse conditions, were struggling for freedom.

Undoubtedly his young mind was often bent to listen to the thrilling tales of the revolution—the movement of Burgoyne, the battle of Brandywine, the capture of Philadelphia by the British, the scenes at Valley Forge, and the sorrows of Washington. He must have heard as common talk of the day, the story of Benjamin Franklin's influence at the Court of France, and the treaty of alliance in which France acknowledged the independence of the United States; the victory of Paul Jones, the treason of Arnold, the raids of Marion, Lee, and Sumpter, the siege of Yorktown; and the surrender of Cornwallis, which broke forever Britain's dominion over the American colonies.

On the 3rd of November, 1783, when Joseph was about twelve years of age, a permanent peace treaty was signed at Paris by Holland, Spain, England, France, and the new nation, the United States, then recognized for the first time as fully and completely independent. On the 23rd of December following, George Washington was introduced to Con-

gress before which body he delivered an address, surrendered his commission as Commander-in-Chief of the American army, and retired to his home in Mount Vernon, glad to be counted a simple citizen of the United States of America which he had so valiantly helped to found and which now took a place among the nations of the earth.

B. Marriage and Early Business Ventures.

From Massachusetts, where he resided with his parents while all these scenes were being enacted, Joseph Smith, Senior, removed with them to Tunbridge, Orange County, Vermont in 1791, when 20 years of age, and here worked in assisting to clear a large farm of a heavy growth of timber. They must have had a handsome farm, surrounded by the beautiful hills and woods of Vermont, for we are assured that the family prospered and were doing well in every way. It was three or four years after they had settled at this place, that young Lucy Mack made a first visit to her brother Stephen's home in Tunbridge, for the benefit of her health, and it was while here that the young, pensive and at times melancholy girl became acquainted with Joseph Smith. This acquaintance soon ripened into love, and the young people, Joseph being then twenty-five and Lucy nearly twenty, were married on January 24, 1796; thus fulfilling in honor and purity, one of the sacred laws of God.

Our country had in the meantime passed through its important and critical confederation and union period; its civil laws and bond of union had been strengthened; and Washington had nearly completed his highly successful terms in the presidency to which he was first inaugurated on the 30th of April 1789. It was in September of the year that young Joseph and Lucy were married that he issued to the people of the United States his famous farewell address, so full of political wisdom, prudent counsel, and chastened patriotism, that it should be a perpetual text to be read often and studiously by every patriotic young American.

The young couple settled down upon their farm, and in peace and quiet cultivated the soil for their livelihood, for a period of about six years, when (in 1802) they rented the farm and moved to Randolph. In the mean time, Alvin (Feb. 11, 1798) and Hyrum (Feb. 9, 1800) had been born to them.

The object of removing to Randolph was to enter into the merchandise business. Soon after going there, he engaged in preparing and shipping ginseng root to China, in which venture he risked all the means which he possessed. The root is valued highly as a medicine among the Chinese. The shipmaster and agent swindled him out of the proceeds, which he had counted on to pay his debts for goods obtained in Boston for his store. This left him with only the farm at Tunbridge which he was forced to sell for about half price to pay his obligations. But the debt was paid; Joseph, though left practically penniless, was strictly

honest, a characteristic well worthy of emulation and a point that should be noted, in view of the many falsehoods to the contrary afterwards persistently circulated. After the farm was sold they moved a short distance to Royalton, and then, in a few months, to Sharon, Windsor County, Vermont, where Joseph rented a farm from his wife's father. This he cultivated, and to further aid his finances, he taught school in winter. In a few years, their temporal conditions improved and they found themselves quite comfortable again. Their third child, Sophronia, had been born (May 16 1803) while they were yet in Tunbridge; and on December 23, 1805, while they resided at Sharon, their fourth child, Joseph, the Prophet, was born. For several years they moved back and forth between Tunbridge and Royalton, and finally from Royalton to Lebanon, New Hampshire, in 1811.

In the mean time, John Adams had finished his term as President of the United States; the great Thomas Jefferson, founder of the University of Virginia, to whom we owe the American decimal system of coinage, the statute for religious liberty and the wording of the Declaration of Independence, had closed his administration as President of the United States, during which the Territory of Louisiana had been purchased. John Marshall, the founder of American Jurisprudence, had been confirmed Chief Justice; and Robert Fulton had built the first steamboat. The fourth president, James Madison, had now been elected, and the dark clouds of the War of 1812 were thickly gathering upon the seas.

C. Visions of Joseph Smith, Senior.

God had inspired Thomas Jefferson, to give to the people the statute guaranteeing religious freedom, and while he was yet president of our country, there was born a young American, chosen of the Lord to establish the first American Church—the Church of Jesus Christ of Latter-day Saints. This young American was Joseph Smith, the son of Joseph Smith and Lucy Mack, the humble trades-people, and farmers of Vermont.

It was about the year 1811 that Joseph Smith, Senior, began to be exercised over religious matters, but so far had not joined any special sect. He contended for the faith and order established on the earth by Jesus Christ and his apostles while on the earth. About this time, also, people in the neighborhood as indeed over the New England states universally, were great readers of the Bible, and while there were few disbelievers, there were many spiritually inclined who belonged to no special Church.

Joseph's first vision given in a dream of the night was of such a character as to confirm him in the opinion that there was no class of religionists that knew any more or had any greater authority than those who belong to no particular church.

In his second vision in Lebanon, about 1811, he saw himself and family separated from the wicked among mankind, and treated with all manner of disrespect and contempt for their humility, which treatment, however, they bitterly disregarded. He awoke clapping his hands for joy.

Many other manifestations of the spirit were enjoyed by him, and at least seven visions are mentioned that came to him at different times, pointing clearly to the events that were about to come.

About his temporal affairs it need only be said further that the family returned to Norwich, Vermont, after much affliction with sickness, and finally in 1816, when Joseph Junior was about ten years of age, they moved to Palmyra, New York, where they began to clear a two hundred-acre farm. But they failed to raise the money to settle the last installment, and so, like many other farmers who had cleared land under similar contracts, they lost all they had. They then finally moved to Manchester, Ontario County, New York, near Palmyra, and here obtained a comfortable home with a few acres of land in which they resided, until they removed to Kirtland, Ohio. In the meantime, Joseph the younger had received his first visions, while helping his father and brothers upon the farm. At this point the interest naturally centers upon the Prophet.

D. Subsequent Career of Joseph Smith, Senior.

The visions which had been granted to Joseph prepared him to be the first person to receive and believe his son's testimony concerning the visit of the angel of which we will learn later. As he was the first who heard and believed, he was really the first also to accept the Gospel in this dispensation. He was baptized on the day the Church was organized, in Fayette, Seneca County, New York, April 6, 1830. He filled several missions, baptizing and blessing many and bore strong testimony to the truth of the restored Gospel. He is one of the eight witnesses to the Book of Mormon, who solemnly declared they saw the plates upon which the characters were engraved. He removed to Kirtland in 1831; was ordained the first patriarch of the Church; (Dec. 18, 1833), a member of the first High Council in Kirtland, (Feb. 17, 1834) filled several missions, blessed hundreds in his duties as patriarch, passed through the troubles of the Church in Kirtland, and Missouri, and became one of the founders of Nauvoo, in 1839. He finally died of consumption, contracted from exposures during the Missouri persecutions, Sept. 14, 1840.

E. Personal Characteristics.

Before Joseph, Senior, died, he separately blessed as many of his children as were with him; and he also gave a blessing to his wife who had faithfully shared with him all the vicissitudes, sorrows, and joys of life. Upon Hyrum Smith he sealed the patriarchal power, and promised

him he should be as firm as the pillars of heaven unto the end of his days. (See **History of the Prophet Joseph**, page 226.) John Smith, a son of Hyrum is, and has been for many years, the venerable patriarch of the Church. Of Joseph's personal appearance and character, Jenson's **Biographical Dictionary** says: "He was 6 feet 2 inches tall, was very straight, and remarkably well proportioned. His ordinary weight was about two hundred pounds, and he was very strong and active. In his young days he was famed as a wrestler, and, Jacob like, he never wrestled with but one man whom he could not throw. He was one of the most benevolent of men opening his house to all who were destitute. While at Quincy, Ill., he fed hundreds of the poor Saints who were fleeing from the Missouri persecutions, although he had arrived there penniless himself." Was he therefore not a great man? For he was valiant in the truth, honest, faithful, and his sympathy went out in good deeds to his fellow men.

REVIEW QUESTIONS—LESSON IV.

1. Repeat the lesson sentiment.
2. What stirring events occurred during Joseph's youth?
3. How old was he when the permanent peace treaty was signed?
4. What sacred law of God did Joseph obey, at 25 years of age?
5. Who was then president of our country?
6. In what year did Washington issue his farewell address?
7. In what business did Joseph engage?
8. What great events of history happened in the meantime?
9. Name some of the visions of Joseph senior?
10. How did he succeed in farming?
11. Name some other leading subsequent incidents of his life?
12. What were his personal characteristics?

LESSON V.

Lucy Mack Smith

- A. LUCY'S GRANDPARENTS AND FATHER.
- B. LUCY'S MOTHER.
- C. HEALED IN ANSWER TO PRAYER.
- D. THE COURAGE, LOVE, CONFIDENCE AND FORTITUDE OF JOSEPH, JR.

*"The mother in her office holds the key
Of the soul; and she it is who stamps the coin
Of character, and makes the being who would
But for her gentle cares, be a savage, a Christian man."*

A.—Lucy's Grandparents and Father.

Lucy Mack Smith was the wife of Joseph Smith, Senior, and the mother of the Prophet Joseph. We have already learned that she was the daughter of Solomon Mack, and Lydia Gates.

Her grandfather, Ebenezer Mack, had three sons and one daughter and was a man of considerable means who lived in good style, and, because of his habits of industry and his moral life, was well respected in the community. He enjoyed fully the fruits of his industry for a time, but, as it is likely to be with all, the time came, and that before his family had grown to maturity, when he lost his property and possessions, through a series of unfortunate happenings. This misfortune reduced the once flourishing and happy family to want, and they were compelled to disperse as a family, and, as Lucy writes, "throw themselves upon the charity of a cold, unfeeling world."

Solomon, the youngest son and who became Lucy's father, was taken into the family of a neighboring farmer, and there remained in the service of his master until he was twenty-one years of age. He was born Sept. 26, 1735. Being now of age, he left the farmer and enlisted in the army, or King George II's service, for the colonies were then under British rule. He was in a severe battle at Half-way Brook, in 1775, and in many skirmishes with the Indians. In 1758, when the French and English fought at Lake George and Ticonderoga, he was present and

narrowly escaped death, as a musket ball passed directly under his chin. Lord George Augustus Howe, who was a brother of Earl Howe, who later commanded the British against the American patriots, was killed in a battle where young Mack was engaged.

Solomon Mack remained in the army until 1759. He received his discharge at Crown Point in the spring of that year. It was about this time, when he was twenty-four years of age, that he became acquainted with Lydia Gates, a talented, and accomplished young school teacher who was the daughter of a wealthy man named Nathan Gates of East Haddam, Connecticut. She was born Sept. 3, 1735, and was therefore only a few days older than her husband. It was only a short time after his acquaintance with her that they were married. They had nine children, and the youngest of these was Lucy, the Prophet's mother.

After their marriage, Solomon invested his army earnings in real estate, in the little town of Granville, but was unfortunate in getting injuries which prevented him from building a number of log houses which he had contracted to erect. He hired a man to do it, and paid him in advance. The man did not do the labor, and in addition ran away with the money, and as a result Solomon lost the land, but doubtless learned the splendid lesson that it is not good to pay workmen in advance for work to be done.

Then they moved to Marlow which was then only a wilderness, for there were only four families within forty miles; at this place four of their children were born.

When the Revolutionary war broke out, Solomon enlisted in the service of our country, and was for a time in the land forces, after which with his two sons, Jason and Stephen, they went on a privateering expedition commanded by Captain Havens. As you know, a privateer is an armed private vessel bearing a commission from the government to sail back and forth on the ocean against the enemy. Mack and his two sons had many adventures, and several narrow escapes from death; and while the boys were young, they were bold and fearless, and were highly delighted with their experiences. While they were absent under these conditions, their sister, Lucy, was born July 8, 1776.

After peace and tranquility was again restored, and our glorious nation was born to be the land of the free and the home of the brave, Solomon invested in a freight vessel, loaded it for Liverpool, and after four years of adventures, returned home, having lost in consequence of storms and wrecks, all he had, so that he was left completely destitute. It was now that he determined to follow phantoms no longer, but to devote the rest of his life to the services of God and his family.

B.—Lucy's Mother.

From the accomplished, refined, and sympathetic and excellent school teacher, Lydia Gates, the family undoubtedly inherited much of the

spirituality that characterized the children of Solomon Mack, and later the children of Lucy Smith, the mother of the Prophet.

We are told that during their residence in the wilderness about Marlow, when the children, owing to pioneer conditions, were deprived of schools, Lydia assumed charge of their education, and did it in such an effective way as only could be done by a refined, and loving mother. Besides teaching them the ordinary branches of an education, she called them together morning and evening and taught them to pray to Father in Heaven. She urged upon them the teachings of Jesus Christ as found in the gospels; and told them of the unbounded love of the Savior for mankind, and the requirements that he makes of each of us to love one another; and she impressed them with pious and devotional feelings towards their Heavenly Father. "In this manner," writes Solomon, "My first children became confirmed in habits of piety, gentleness and reflection, which afforded great assistance in guiding those who came after them into the same happy channel. The education of my children would have been a more difficult task, if they had not inherited much of their mother's excellent disposition."

We can imagine that sweet mother's feelings when Lucy came to her, in the dawn of the turmoils of the Revolution; and how her loving mother heart went out to her husband and her two sons whom she patriotically gave over as her sacrifice to her country's cause and to freedom's.

Jason, the oldest son, after his experiments on land and sea, became a preacher of the gospel, believing that by prayer and faith its gifts as taught by Jesus could be attained. He was also of the opinion that some time soon, God would manifest his power in signs and wonders, as he had anciently done.

This is the atmosphere in which Lucy was born and reared. It is no wonder that, growing up in this way, she should profit by the talents and virtues of her mother and as the mother of the prophet, implant in him the love of God, and a strong desire to learn and to do the will of his Maker.

C. Healed in Answer to Prayer.

It is a father's and a mother's main business to properly rear their children. It is the main duty of a child, boy or girl, to repay their parents with loving devotion, obedience, and respect all their lives; and a boy or girl who grows to man or womanhood imbued with this spirit and sympathy is sure to be a good and strong character. No person could be more devoted to her children than was Lucy Smith to hers, and we shall learn later that they returned her love and devotion.

In the last lesson it was stated that Joseph and Lucy moved to Le-

banon, New Hampshire in 1811. Here they prospered temporarily and were greatly blessed in their labors. They also were doing what they could to educate their children, who also had heretofore been debarred from school privileges. Hyrum, the second son, who became the father of President Joseph F. Smith, was sent to an academy in Hanover, and the other children attended a common school in the neighborhood. But these favorable conditions did not last long. Typhoid fever broke out in Lebanon, and raged furiously. Sophronia was first taken. Hyrum came home sick from school. In a short time the whole family, except the father and mother, were prostrated upon beds of sickness. Sophronia was given up by the doctor on the nineteenth day.

In this hour of apprehension, and when it appeared that the child was near death, Lucy and her husband clasped hands, fell upon their knees by the bedside and told their grief to Father in Heaven, asking him in earnest prayer to spare their child. The Lord heard and answered them, as he will all who ask him, for Jesus has promised: "All things whatsoever ye ask in prayer, believing, ye shall receive." They there and then received a testimony that the child would recover, and she continued mending until she became entirely well.

D.—The Courage, Love, Confidence and Fortitude of Joseph.

Joseph, then about six years of age, among the others, had the typhoid fever, and recovered within two weeks, but a large fever sore gathered between his breast and shoulder. In the course of two weeks, the doctors, who at first thought it was a sprain, lanced the sore, and extracted fully a quart of matter. The pain from which Joseph suffered for so long immediately left, and shot like lightning down his side into the marrow of the bone of his leg, where it became very severe. His leg swelled and he continued to suffer untold agony for two weeks longer. His mother carried him much of the time, in her arms, so as to soothe him as much as possible; and because of this exertion together with her anxiety of mind, she was taken very ill.

It was now that the tender and sympathetic elder brother, Hyrum, relieved his mother by taking her place at the bedside of his brother, Joseph, where he trustfully day and night sat holding or pressing the afflicted limb to ease the pain. Twice the surgeons was called to lance the leg, but as the fearful pain continued it was at length decided to call a council of surgeons who determined that amputation was necessary to save the boy's life. The mother protested so vigorously that the physicians finally agreed in deference to her wishes to try one more operation. This was told to Joseph. The principal surgeon asked that cords be brought to bind him to the bed while the operation was performed, for anesthetics were unknown. But Joseph protested: "No,

doctor, I will not be bound, for I can bear the operation much better if I have my liberty."

"Then," said Dr. Stone, "you will drink some brandy?"

"No," said Joseph, "not one drop."

"Will you take some wine?" said the doctor. "You must take something or you never can endure the severe operation."

"No," exclaimed Joseph, "I will not touch one particle of liquor; neither will I be tied down; but I tell you what I will do, I will have my father sit on the bed and hold me in his arms, and then I will do whatever is necessary to have the bone taken out."

Then, looking at his mother, with his tear-stained eyes, he said: "Mother, I want you to leave the room, for I know you cannot bear to see me suffer so; father can stand it, but you have carried me so much, and watched over me so long, you are almost worn out. Now, mother, promise me that you will not stay, will you? The Lord will help me and I shall get through with it."

His mother consented, but broke into the room on hearing the child's screams when the surgeons were boring into the bone to take three pieces of it out, and she had finally to be forced from the room. Right in the midst of the operation, Joseph cried out to her: "Mother, go back, go back, I will try to tough it out, if you will go away."

After the operation Joseph immediately began getting better, and soon completely recovered.

Do you notice the characteristics of greatness in the young boy Joseph, as brought out in this trying incident of his life? (1). Faith in God. (2) Courage to meet bravely what cannot be avoided; and determination to do what must be done by your own free will without being compelled, a healthy self-reliance. (3) Love of liberty, and hatred of bonds. (4) A resolution never to touch brandy, wine, nor other liquor. (5) Unbounded confidence in your father. (6) The utmost sympathy, consideration and love for your mother. (7) Patience in suffering.

In other words, we notice in Joseph, the child, faith in God, patience in suffering, courage in affliction, temperance under temptation, endurance, self-reliance, determination, confidence in and sympathy for his parents, hatred of bonds, and love of liberty—distinguishing elements of character that increased and waxed stronger with his years.

In Hyrum, we observe that brotherly love and solicitude so commendable in all, but especially in an elder brother for one that is younger; and those traits of noble character revealed in a willingness to render help in trouble, and to lighten the heavy burdens of father and mother. These enlarged with increasing power as he grew to manhood.

In their mother, Lucy, the incident showed forth a true mother's sacrifice, care and anxiety over a child in pain and trouble, and how a

mother's faith and love may triumph; and in the father, that firmness, steadfastness, calmness, and solidity which are the delight of children, the anchor of hope and admiration, for the weak.

REVIEW QUESTIONS—LESSON V.

1. Repeat the lesson sentiment.
2. Who was Lucy's grandfather?
3. Tell of her father and his experience in the French and Indian War.
4. Who was her mother?
5. What service did her father and brother render in the Revolutionary War?
6. After the war what did they do?
7. From whom did Lucy inherit her spirituality?
8. Tell of her mother's devotion to children, home and country.
9. What is the main duty of a child?
10. In severe sickness what testimony did Lucy receive in answer to prayer?
11. What characteristics of his greatness were brought out in her son Joseph's sickness?
12. What good traits did you notice in Hyrum during these trials?
13. In Lucy, and in her husband, Joseph?

LESSON VI.

Lucy Mack Smith

(Continued)

A. REMOVAL TO PALMYRA.

B. LUCY'S LAST DAYS .

C. TRAITS OF MOTHER SMITH'S CHARACTER.

*When sorrows come, they come not single spies,
But in battalions.*—Shakespeare.

A.—Removal to Palmyra, New York.

After this year of sickness, the family enjoyed good health and felt themselves rich in spiritual blessings because God had spared their lives, but their temporal condition was very poor. The family now removed to Norwich, Vermont, where they farmed for three years, losing their crops each year. This determined them to remove to New York. Joseph, Senior, went to prepare the way and determined upon Palmyra as the place of residence. Lucy and the family remained, but followed soon after with great difficulty and many reverses. In Palmyra, however, they soon recovered their losses, and in the course of two years were again comfortably situated. The father and sons tended the farm, and the mother occupied her extra time in painting oil-cloth coverings for tables. The family resided here and in Manchester, nearby, for about eleven years. Joseph was now about ten years of age. The subject of religion was a constant theme with both Lucy and her husband, and both were occasionally favored with dreams and visions which seemed to prepare them for the work which God was about to establish upon the earth through their son Joseph. In the year 1819, Lucy Smith and several of her children joined the Presbyterians, but her husband belonged to no church.

After Joseph, the younger, received the first visitation of the angel, in the spring of 1820, and he had told his parents about it, Lucy, his mother, became intensely interested in the matter, and from that time her history became identified with the mission of her son. She was baptized on the day the Church was organized, and with her husband removed to Kirtland, Ohio, the following year.

B.—Lucy's Last Days.

The story of this noble and faithful woman—a mother indeed and a heroine in Israel—is from now on one of sorrow, hardship, anxiety and unrest. Her husband was several times torn from her and unjustly imprisoned; her sons Joseph and Hyrum were taken from her in Missouri, in 1838, to Richmond jail, and the drivings, mobbings, persecutions, and troubles which she experienced until they were finally settled in Nauvoo would be repeating what occurred to the Church in the troubles that ended in the driving of the Saints from Missouri. After arriving in Nauvoo she knew scarcely anything but sickness, sorrow, suffering and death. She lost her husband in 1840, her youngest son, Don Carlos, in 1841, and was herself taken very sick in 1843 while the martyrdom of Joseph and Hyrum occurred in June, 1844, and on the 30th of the following month her son Samuel Harrison Smith died from the effects of a fever contracted while escaping from mobs. This left her a widow and only one living son, William, out of the six whom she had reared to manhood, Alvin having died in 1824.

She rallied from her afflictions and dictated her interesting history of Mother Smith, by herself, to Martha Jane Knowlton Coray, which was published in England, in 1852, and a revised edition in the **Improvement Era**, in 1901.

When, in October, 1845, a general conference of the Church was held in Nauvoo, she addressed the Saints, reviewing the scenes which the prophet and the Church had passed through, and exhorting parents to exercise proper care over the welfare of their children. At this conference she expressed her intention to accompany the Saints into the wilderness of the West; and also requested that her body, after death, should be returned to Nauvoo to rest beside her husband's. President Brigham Young, and the whole conference, by vote, promised that this should be done. But through circumstances and environments tending to the contrary, Mother Lucy Smith, never came to the Salt Lake Valley, but remained in Nauvoo until her death, which occurred May 5, 1855.

C.—Traits of Mother Smith's Character.

The family removed from Kirtland to Missouri, in 1833, a tedious and difficult journey through a practical wilderness in which they encountered many hardships. They had no sooner arrived in Far West, than they fell into all the troubles that were then being heaped upon the Saints. When Joseph and Hyrum were taken, in 1838, to Richmond jail, of which incident we shall learn more later as we proceed, the stricken and heart broken mother pressed through the crowd to the wagon containing her sons Joseph and Hyrum, pleading with them

that she was the mother of the prophet, and to let her pass so that she could speak a last word with her sons, who, they told her in all probability would never return alive. Through the effort of a kind man, she writes in her history, who answered her appeal and made a pathway through the crowd, she and her daughter gained the wagon, which was tightly covered, but were not permitted to see Joseph or Hyrum. Hyrum was told of her being there, and he reached down his hand under the wagon cover and shook hands with her. The mob ordered them away, and forbade any conversation.

Their friend then conducted them to the back part of the wagon where Joseph sat, and said: "Mr. Smith, your mother and sister are here and wish to shake hands with you." Joseph crowded his hand between the cover and the wagon, and his mother and sister caught hold of it; but he spoke not a word to either of them, until his mother said: "Joseph, do speak to your poor mother once more, I cannot bear to go till I hear your voice."

"God bless you, mother," he sobbed.

Then a cry was raised and the wagon dashed off, tearing him from them just as his sister was pressing his hand to her lips to bestow upon it a sister's last kiss, for he was then sentenced to be shot.

This incident illustrates the truth that in trouble the Spirit of God can and will console the faithful, and those who live good lives.

When Mother Smith turned from this trying scene, mourning and lamentation filled her soul, "but, in the midst of my grief," she writes, "I found consolation that surpassed all earthly comfort. I was filled with the spirit of God." This Comforter testified to her that her children should not be harmed by their enemies.

It was only a short time following this incident that the family, in great difficulty removed to Quincy, Illinois, and then a little later to Commerce, which was afterwards named Nauvoo. During the removal from Missouri, the Saints experienced great sorrow and much sickness, and in it all Mother Smith did her share to tend and care for the sick. Her house was often full of sick people many of whom owed the preservation of their lives to her motherly care, attention and skill in nursing.

She did all this without price, and no person can fully appreciate what it meant, except such as have passed through similar experiences. For the sickness and distress which followed in the cruel expulsion of the people from Missouri were something dreadful. A little paragraph from Whitney's *History of Utah* will illustrate:

"That winter (1838-9) from ten to twelve thousand Latter-day Saints, men, women and children, still hounded and pursued by their merciless oppressors, fled from Missouri, leaving in places their bloody footprints on the snow of their frozen pathway. Crossing the icy Mississippi they cast themselves, homeless, plundered, and penniless upon the hospitable shores of Illinois. There their pitiable condition and the tragic story of their

wrongs awoke widespread sympathy and compassion, with corresponding sentiments of indignation and abhorrence toward their persecutors."

It was through such trials and under such circumstances that Mother Smith rendered the care and aid to many of the afflicted as will ever stand to her credit for good works and noble actions, and fellow feeling for others, which are the indications of true greatness.

One more illustration of how she was comforted in extreme sorrow: After the martyrdom of Joseph and Hyrum, when she was permitted to see her martyr sons extended before her eyes, she was swallowed up in the depth of her afflictions, and her soul was filled with horror past imagination. "Oh," she writes, "at that moment how my mind flew through every scene of sorrow and distress which we had passed together, in which they had shown the innocence and sympathy which filled their guileless hearts." It was then that she was comforted, as she looked upon their peaceful, smiling countenances, with these thoughts which she seemed to hear them say:

"Mother, weep not for us, we have overcome the world by love; we carried to them the gospel, that their souls might be saved; they slew us for our testimony, and thus placed us beyond their power; their ascendancy is for a moment, ours is an eternal triumph."

How true this is, each of us may learn from incidents that later took place. It is now about sixty-five years since the martyrdom, and the men who were the cause of the death of the prophets are forgotten and unmentioned, while the names of Joseph and Hyrum are spoken in honorable remembrance as prophet and patriarch by hundreds of thousands of the honest in heart. Lucy Mack Smith, as their mother, is remembered by all who honor them, for the impress of spiritual power which she stamped upon the minds of her children. She is remembered for that strength and firmness of mind which enabled her to endure mental anguish and adversity with courage and resolution. For, as Edward Bulwer Lytton declares: "There is but one philosophy (though there are a thousand schools), and its name is Fortitude,—'to bear is to conquer our fate.'"

In a series of articles, in the **Woman's Exponent**, on **Latter-day Saint Women of the Past**, Emmeline B. Wells, one of the noted women of the Latter-day Saints, says of Lucy Smith:

"That Lucy Smith was a strong character is self-evident from her own picture. She was everywhere recognized among the Saints as a remarkable personage, a woman whose soul shone out of her eyes, and who uttered wise sayings. It was considered a privilege to call upon her, and one felt in her presence a sort of unusual reverence. To me she seemed what she really was, the mother of great men. She possessed a very good gift of language to express her ideas, and did not hesitate to speak somewhat authoritatively. The people paid her homage wherever she went and quoted her wise sayings. She impressed me as a woman of great power and force of character. She seemed to be by nature endowed with the

rare gifts of prophecy, blessing the sisters, and healing the sick, as well as giving spiritual comfort and consolation to the sorrowing and afflicted."

REVIEW QUESTIONS, LESSON VI.

1. Repeat the lesson sentiment. 2. Why did the family determine to remove to New York? 3. What work did Lucy do in Palmyra? 4. How did they prosper? 5. What was their constant theme? 6. What Church did Lucy join? 7. How did she view her son's visit from the angel? 8. When was she baptized? 9. What great afflictions be-fell Lucy? 10. What book did she write? 11. Did she ever come to Utah? 12. What comforted her in parting with her sons Joseph and Hyrum? 13. What kind acts did Mother Smith do for the sick in Nauvoo? 14. What does this prove? 15. Give the illustration showing how she was comforted in extreme sorrow. 16. For what is she remem-bered? 17. What is the estimate of Lucy given by Emmeline B. Wells, one of the noted women of the Latter-day Saints?

LESSON VII.

Joseph Smith, the Prophet

- A. BIRTH OF THE PROPHET.
- B. THE LOUISIANA PURCHASE.
- C. THE WAR OF 1812.
- D. THE MISSOURI COMPROMISE.
- E. MISSOURI AND THE SAINTS—CHILDHOOD OF JOSEPH.
- F. JOSEPH SMITH'S FIRST VISION.

"I will proceed to do a marvelous work among this people, even a marvelous work and a wonder."—Isaiah 29:14.

"It is by no means improbable that some future textbook, for the use of generations yet unborn, will contain a question something like this: What historical American of the 19th century has exerted the most powerful influence upon the destinies of his countrymen? And it is by no means impossible that to that interrogatory may be thus written: Joseph Smith, the Mormon Prophet."—Josiah Quincy, "Figures of the Past."

A.—Birth of the Prophet.

In his father's and mother's lives we have already learned how Joseph inherited spiritual inclinations; and we have also learned that he was born in Sharon, Windsor County, Vermont, December 23, 1805, the year following the great Thomas Jefferson's re-election to the Presidency, which occurred in the autumn of 1804.

B.—The Louisiana Purchase.

In the spring of the year Joseph was born a very important event in the United States history took place. It was the continuation, under order of the President, of the wonderful expedition of Lewis and Clark who set out from the Falls of the Missouri River with a party of thirty-five soldiers and hunters to cross the Rocky Mountains and explore Oregon. The whole of western America was then practically unknown. For two years, this expedition continued their explorations, through forests of gigantic pines, along the banks of unknown rivers, and over the mighty Rockies to

the shores of the Pacific. Boys who enjoy real, true adventure find delight in reading of this company, and how they wandered among unheard of tribes of barbarous Indians, how they encountered grizzly bears more ferocious than Bengal tigers, how they escaped dangers and perils by forest and flood; and how, after traveling a route of about six thousand miles, the hardy adventurers, with a loss of but one man, returned to civilization, bringing new ideas of these vast and wild domains of the West, which had been purchased April 30, 1803, from Napoleon of France for the sum of \$11,250,000, and which purchase is considered the greatest event of Jefferson's administration. Mr. Robert R. Livingstone, one of the men appointed by the President to negotiate the purchase, said to the French ministry, as they arose from signing the treaty: "We have lived long, but this is the noblest work of our whole lives." This was a vast stretch of land west of the Mississippi, embracing an area of a million square miles then known as the Territory of Louisiana and now including the states of Louisiana, Arkansas, Missouri, Iowa, Nebraska, Dakota, Montana, Washington and parts of Oregon, Idaho, Wyoming, Colorado, Kansas, Minnesota and Oklahoma. Two great fairs or expositions lately celebrated the hundredth anniversary of these events—the purchase of the Territory, by the St. Louis World's Fair, in 1904, and the Lewis and Clark Exposition in Portland, Oregon, in 1905. It is a notable fact that the Church and people which Joseph Smith was instrumental in founding, and in gathering to the West, took leading and honorable parts in both historical events.

C.—The War of 1812.

Aside from this great event which added so vast an area to the United States, there was another—the war of 1812 which broke out when Joseph was about seven years of age. This war was declared because the British insisted on impressing American seamen into the king's service, and also interfered with American commerce. "Free trade and sailor's rights" was the battle cry of the American Navy in those days. The war lasted about two years and resulted in the treaty of Ghent which provided little promise of remedy. There appears to have been a private understanding, however, with Great Britain that impressment and other wrongs complained of by our country, should be practiced no more. At least, they never were again.

D.—The Missouri Compromise.

The first great financial crisis of our country, of the many that have since occurred, took place in 1819, and that same year, in February, a bill was brought forward for the organization of Missouri. It was presented to Congress in January, 1820, and finally passed, with the bill admitting

Maine, on February 16. The people of Maine were not in favor of slavery, but a large number of the people of Missouri were in favor of it. So the people in Missouri who were in favor of slavery said they would prevent Maine from becoming a state unless it was agreed by Congress to let Missouri in as a slave state. A compromise was made, and the bill was passed, by Congress coupling the two states together. As soon as the bill was passed, Senator Thomas of Illinois made a motion, which passed, that henceforth and forever slavery should be excluded from all that part of the Louisiana purchase—excepting Missouri—lying north of the parallel of 36 degrees and 30 minutes. (Consult any map of the United States and see where this line passes.) This is the celebrated Missouri Compromise, one of the most important acts of American legislation which was brought about chiefly through the genius and efforts of Henry Clay, the great American statesman and orator of Virginia. (See foot note.*) By this act the slavery agitation was allayed until 1849, two years after the Latter-day Saints had found a home in the Rocky Mountain country.

E.—Missouri and the Saints—Childhood of Joseph.

These are interesting points to remember, for Missouri plays a very important part in the life of Joseph the Prophet, and in the history of the Latter-day Saints. It is the land of Zion, and where the temple at the center place is to be located (Doc. & Cov. Sec. 57:2-4); and it is there, at Adam-Ondi-Ahman, that Adam shall come to visit his people, and the Ancient of Days shall sit, as spoken of by Daniel the Prophet (Doc. & Cov. Sec. 116). Many of the sad scenes in the history of the Saints have been enacted in this state; and it is here that many glorious promises are yet to be fulfilled.

It is worthy of notice that about the time Missouri was admitted into the Union, the Lord began to teach Joseph the lessons that were to prepare him for the great work that he was to do. From the time Joseph was seven until he was fourteen, nothing in his life specially noteworthy is recorded. His mother says:•

“I suppose, from questions which are frequently asked me, that it is thought by some that I shall be likely to tell very many remarkable incidents which attended his childhood; but, as nothing occurred during his early life, except those trivial circumstances which are common to that state of human existence, I pass them in silence.”

*The principal conditions of the Missouri Compromise plan were these: **First**, the admission of Missouri as a slave-holding state; **Secondly**, the division of the rest of the Louisiana Purchase by the parallel of thirty-six degrees and thirty minutes; **Thirdly**, the admission of new states, to be formed out of the territory south of that line, with or without slavery, as the people might determine; **Fourthly**, the prohibition of slavery in all the new states to be organized out of territory north of the dividing line.

But now, there was about to occur in his life an event which was destined, with others to follow, to change the whole tenor of the religious thought of the century, and to make the boy, the prophet of the Dispensation of the Fulness of Times. It was the great and marvelous vision of God the Father and His Son. This was given in the morning of a beautiful, clear day in a grove near Palmyra, New York, in the spring of 1820, in it God the Father and His Son Jesus Christ revealed themselves to Joseph in glory indescribable.

F.—Joseph Smith's First Vision.

Joseph was at this time about fifteen years of age, a very important age in which to receive religious impressions. There had been many religious revivals in western New York, extending to all the Christian denominations in the surrounding country. These had a serious effect on the mind of Joseph, who was greatly confused and often said to himself, "What is to be done? Who of all these contending parties are right? Or are they all wrong together? If any one of them be right, which is it and how shall I know it?" Four of his family joined the Presbyterians but he kept himself aloof from all sects and parties. While he was laboring under extreme excitement caused by the contests of these religious parties, he came across the famous verse in James 1:15, and this passage seemed to enter with great force into every feeling of his heart; and he came at last to the conclusion that he must either remain in darkness or else do as James stated: that is, ask of God, which he at length concluded to do.

If only every young man who reads these pages may learn this one thing, this lesson is not given in vain: "When you are in doubt, and lack knowledge or wisdom, never act until you have gone in prayer to your Father in Heaven." The promise that you should be answered is sure. Christ said: "And all things whatsoever ye shall ask in prayer, believing, ye shall receive." (Matt. 21:22). And in the life of Joseph, we have a beautiful modern illustration of the truth of this promise.

As before stated, it was on the morning of a beautiful, clear day that he determined to retire to the woods to ask of God. It was the first time in his life that he had made such an attempt; for, amidst all his anxieties, he had not yet tried to pray aloud. He looked around and found himself alone, whereupon he kneeled down and began to offer up the desires of his heart to God.

Now let us hear his own words, as to what occurred:

I had scarcely done so, when immediately I was seized upon by some power which entirely overcame me, and had such an astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction. But, exerting all my powers to call upon God to deliver me out of the power of this enemy which had

seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction—not to an imaginary ruin, but to the power of some actual being from the unseen world, who had such marvelous power as I had never before felt in any being—just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me.

It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said, pointing to the other:

This is my Beloved Son, Hear Him.

My object in going to inquire of the Lord was to know which of all the sects was right, that I might know which to join. No sooner therefore, did I get possession of myself, so as to be able to speak, than I asked the personages who stood above me in the light, which of all the sects was right—and which I should join. I was answered that I must join none of them, for they were all wrong, and the personage who addressed me said that all their creeds were an abomination in His sight; that those professors were all corrupt; that “they draw near to me with their lips, but their hearts are far from me; they teach for doctrines the commandments of men: having a form of godliness, but they deny the power thereof.” He again forbade me to join with any of them: and many other things did he say unto me, which I cannot write at this time. When I came to myself again, I found myself lying on my back, looking up into heaven. When the light had departed, I had no strength; but soon recovering in some degree, I went home. And as I leaned up to the fireplace, mother inquired what the matter was. I replied, “Never mind, all is well—I am well enough off.” I then said to my mother, “I have learned for myself that Presbyterianism is not true.”—(*History of the Church*, pp. 5, 6.)

REVIEW QUESTIONS—LESSON VII.

1. Repeat the lesson sentiment.
2. When and where was Joseph the Prophet born?
3. What important event occurred in the spring of that year?
4. When was Louisiana purchased?
5. What state did it include later?
6. What two fairs celebrated these events?
7. Who took part in them?
8. What war broke out when Joseph was seven years old?
9. How long did it last?
10. What was it about?
11. What was the Missouri Compromise?
12. Why is Missouri an interesting place to the Latter-day Saints?
13. What is said of Joseph Smith's life from seven to fourteen?
14. What great event occurred when he was about fourteen years of age?
15. Describe his first vision.
16. What resulted?

LESSON VIII.

Joseph Smith, the Prophet

(Continued)

A. EFFECT OF JOSEPH'S FIRST VISION.

B. WHAT HE DID AFTER RECEIVING THE FIRST VISION.

C.—VISITS OF THE ANGEL MORONI.

D. THE TREASURE IN CUMORAH.

"And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach to them that dwell on the earth and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory unto him: for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters."—Rev. 14:6, 7.

A. Effect of Joseph's First Vision.

The effect of this wonderful revelation was far-reaching. Joseph's faith in God's promises now became Knowledge; true faith always leads to work, and this in the end gives the Knowledge which is hoped for and desired. If, therefore, we keep the commandments of God, our faith will in time ripen into Knowing. Joseph Knew that God and His Son Jesus Christ live, and that they are in the form of man, because he had seen them. This was one of the great lessons that he taught to the world, for up to that time it was generally believed that God was merely a spirit without body, parts or passions, and incomprehensible. But now the Father and the Son are shown to be two personages, the Son in the "express image of his father's person." He had seen them, and knew them, and the scriptures say, "This is life eternal, that they may know thee, the only true God, and Jesus Christ whom thou hast sent."—John 17:3.

The effect upon false religious systems was just as pronounced. Men generally believed, then, that revelation was done away with, and that God would never more speak to man. But here we have the Father and the Son actually revealing themselves to a humble boy, in answer to the boy's prayer." The Father introduces the Son, saying, "this is my beloved Son, hear him." Then, in answer to the boy's question: "Lord, which of

all these sects is right, and which shall I join?" he is told by the Savior that he must join none of them, for they are all wrong, and further, that the creeds of men are an abomination in his sight. You can see what a sweeping effect upon all religious systems this would have: None right; none recognized with authority to act in his name! No wonder Joseph could with confidence tell his mother that he had learned for himself that her religion, Presbyterianism, was not true!

Of course, Joseph told this strange and wonderful story to his friends. The very first man after his parents and family was a Methodist minister, active in the religious excitement going on thereabouts. The minister treated the boy's message with contempt, and told him, It was from the Devil, that there are no such things as revelations and visions now, but that these had ceased with the apostles of Christ. Other "professors of religion" were roused against him because he persisted in declaring he had seen this vision, and the general effect upon his one-time friends was to fill them with enmity towards the truth, and they sought to destroy Joseph, and made sport and ridicule of his claim. But Joseph persisted in his statement. He had seen the vision, he knew it, and never faltered in his testimony. Though it seemed strange to him that he should be reviled for his testimony. He writes:

"I had actually seen a light, and in the midst of that light I saw two personages, and they did in reality speak to me; and though I was hated and persecuted for saying that I had seen a vision, yet it was true; and while they were persecuting me, reviling me, and speaking all manner of evil against me falsely for so saying, I was led to say in my heart, Why persecute me for telling the truth? I have actually seen a vision, and who am I that I can withstand God, or why does the world think to make me deny what I have actually seen? For I had seen a vision; I knew it, and I knew that God knew it, and I could not deny it, neither dared I do it, at least, I knew that by so doing I would offend God, and come under condemnation."

B.—What Joseph Did After Receiving the First Vision.

Joseph was only a boy about fifteen years of age, and you may well imagine what a boy of that age will think and do. He continued to labor as usual with his father on the farm, and nothing special occurred of great importance for the next three years. He was forbidden to join any religious sects and was therefore persecuted and called deluded, and thrown off by those who should have been his best friends. "He suffered every kind of opposition and persecution," says his mother, "from different orders of religionists." He says, himself:

"I was left to all kinds of temptation; and mingled with all kinds of society. I frequently fell into many foolish errors, and displayed the weakness of youth, and the corruption of human nature; which, I am sorry to say, led me into divers temptations, to the gratification of many appetites offensive in the sight of God. In consequence of these things, I often felt condemned for my weakness and infirmities."

A vain mind and foolish and trifling conversation were the principal follies to which he refers. Matters continued in this way until September 21, 1823, when he was about eighteen years of age. That night when Joseph retired to bed, he prayed earnestly to God for forgiveness of all his sins and follies; and he also asked that he might have it revealed to him as to his reputation before the Lord. He prayed with full confidence that he would receive a divine manifestation, as he knew he had already had one. The answer came that same night in a wonderful appearance of the angel Moroni, a former prophet who lived in America and of whom an account is given in the Book of Mormon. Let the young reader note how the Lord always waits to grant blessings or to reveal himself, until the seeker approaches him in prayer. If you ask, it shall be given; if you seek, you shall find; if you knock, it shall be opened unto you. Joseph had been tested. In the midst of scorn, ridicule and abuse, and ostracism from his friends, he had proved true to his instruction; he had joined no sect, and had faithfully maintained his declaration that God the Father and His Son Jesus Christ had appeared to him. He now felt the need of more light and help, and it came to him through the Messenger of the Lord, the Angel Moroni.

C.—The Visits of the Angel Moroni.

While Joseph was praying, a beautiful light appeared in the room, until it became lighter than noonday. In this light a personage, Moroni, appeared, at Joseph's bedside, standing apparently in the air, for his feet did not touch the floor. Joseph tells us that he had on a loose robe, very white, so white that nothing on earth could be made to match it in brilliance. His hands and arms were naked a little above the wrists; also his feet and legs, a little above the ankles. His head and neck were also bare, and he appeared to have no other apparel than the robe. His whole person was glorious beyond description, and his countenance truly like lightning. This glorious angel had a message for Joseph and the leading points in that message were:

Moroni was a messenger sent from the presence of God to Joseph.

God had a work for Joseph to do; and his name should be known for good and evil among all nations, kindred and tongues.

There was a book deposited, written upon gold plates, giving an account of the former inhabitants of this continent and the source from whence they sprang, which contained the fullness of the everlasting Gospel as delivered by the Savior to the ancient inhabitants.

There was with the plates the Urim and Thummim prepared of God for the purpose of translating the book.

The possession and use of these stones are what constituted seers in ancient or former times.

He quoted ancient prophecies to Joseph: a part (likely the first) of

the third chapter of Malachi; and the fourth or last chapter with a little variation from what it reads in our Bibles. The 11th chapter of Isaiah, which he said was about to be fulfilled.

The third chapters of Acts just as they appear in the New Testament. That prophet is Christ. The 2nd Chapter of Joel, 28th verse to the last. The blessing of the Gentiles was soon to come in. He quoted many other passages not mentioned by the prophet.

He told Joseph that when he received the plates of the Book of Mormon, he was not to show them, nor the breast-plate, nor the Urim and Thummim to any person.

While the angel was speaking to him about the plates, Joseph could see where the plates were hidden, so clearly that he knew the place when he visited it. This vision was repeated three times, and the angel each time related the very same things, that he had said at first without the least variation, and added on the second visit that great judgments were coming upon the earth; and on the third visit he cautioned Joseph against being tempted by riches, and that he must have no other object in getting the plates than to glorify God.

These visions occupied the whole of the night, and on the next day, Joseph was laboring in the field, and on his way home Moroni again for the fourth time, appeared to him and repeated the same things once more, commanding him to tell his father of the visions and commandments which he had received. Tell father! What a lesson for boys in those two words. Confide in father. If the boys will learn this one counsel, they may be reasonably certain that they will not go far astray but that they will have a safeguard about them that will protect them from serious faults, and guard them from many evils and temptations.

Joseph obeyed the counsel of the angel, and told his father while yet in the field, all that had passed between him and the angel the previous night, and that morning; his father believed, and thus became his first convert, and practically the first convert to the restored Gospel. He told Joseph that the visions were of God, and to attend strictly to the instructions received from the heavenly messenger.

D.—The Treasure in Cumorah.

Joseph had beheld in vision, the place where the plates were deposited and he now went there to see them. So distinct was the vision that he knew the spot on the instant he arrived there. It was on a hill called Cumorah which is located near Manchester, and about four miles from Palmyra, in the western part of New York where the family then resided. The hill is the highest of any in the neighborhood. It got its name from the Book of Mormon where it is called Cumorah by the Nephites, and Ramah by the Jaredites. Since the records

were taken from it. the people in the neighborhood have called it "Mormon Hill."

He describes what he saw in these words:

"On the west side of this hill, not far from the top, under a stone of considerable size, lay the plates, deposited in a stone box. This stone was thick and rounding in the middle on the upper side and thinner toward the edges, so that the middle part of it was visible above the ground, but the edges all round was covered with earth. Having removed the earth, I obtained a lever, which I got fixed under the edge of the stone, and with a little exertion raised it up. I looked in, and there, indeed, I did behold the plates, the Urim and Thummim, and the breast plate, as stated by the messenger. The box in which they lay was formed by laying stones together in some kind of cement. In the bottom of the box were laid two stones crossways of the box and in these stones lay the plates and the other things with them."

He naturally tried to take them out, but was forbidden by the messenger, and told that the time to take them would not come for four years. He was also told to come to the place once each year, which he did and each time received instructions respecting the difference between good and evil, the consequences of obedience and disobedience, and what the Lord was going to do, and how and in what manner his Kingdom was to be conducted in the last days. It was to be four years of preparation, of schooling, for the young man, to fit him for the wonderful work which God had called him to do.

REVIEW QUESTIONS—LESSON VIII.

1. Repeat the lesson sentiment.
2. What effect did the vision have upon men's ideas of God?
3. Upon false religious systems?
4. Upon Joseph himself?
5. What was Joseph forbidden to do?
6. How long after this first vision before he received another?
7. How did he spend his time?
8. What were the principal items of the message that Moroni gave to Joseph?
9. What lesson for boys is there in the words, "Tell father?"
10. Illustrate what you mean by relating the acts of Joseph.
11. What is meant by the Treasure in Cumorah?
12. What did Joseph see in "Mormon Hill?"
13. How long was he to leave the plates in Cumorah?
14. How often was he to visit the place?
15. What was the reason for the delay?

LESSON IX.

Joseph Smith, the Prophet

(Continued)

- A. TWO GREAT EVENTS OF 1823.
- B. FOUR YEARS MORE FOR PREPARATION.
- C. THE PLATES OF THE BOOK OF MORMON GIVEN TO JOSEPH'S POSSESSION.
- D. THE TRANSLATION OF THE RECORD.

The Book of Mormon—*“The voice of the Western Hemisphere proclaiming the sublime truth that God did not leave himself without witness among the nations and races of men that inhabited the western world. It is here that its importance is felt, as the voice of sleeping nations speaking as out of the dust to the whole world.”*
—B. H. Roberts.

A.—Two Great Events of 1823.

Besides these heavenly instructions received yearly by the young prophet, he grew during these years in stature, maturity of mind, and in worldly experience. It was a period of growth, not only for him but for our country. During President James Munroe's administration (1817-25) a large number of western states were added to the Union, and the country recovered from the effects of the late war. The states of South America were disturbed with many revolutions, and struggled to free themselves from the control of European monarchies. In these struggles our country naturally sympathized and, through the efforts of Henry Clay, Congress passed a bill, in March 1822, recognizing the South American republics as sovereign nations. This was followed in 1823 by a vigorous message to Congress from President Monroe, in which he declared that for the future the American continents were not to be considered as subjects for colonization by any European power. This famous declaration has been known ever since in American politics and diplomacy as the Monroe Doctrine—a doctrine by which the entire western hemisphere is consecrated to free institutions.

Slumbering in the Hill Cumorah, lay a record to which this same year

the young American prophet was directed, and which declared in even stronger phrase:

"Behold, this land, saith God, shall be a land of thine inheritance, and the Gentiles [all not of the native races of America] shall be blessed upon the land. And this land shall be a land of liberty unto the Gentiles and there shall be no kings upon the land who shall rise up unto the Gentiles, and I will fortify this land against all other nations; and he that fighteth against Zion [the American continents] shall perish, saith God; for he that raiseth up a king against me shall perish, for I, the Lord, the King of Heaven, will be their King, and I will be a light unto them for ever, that hear my words."—(2 Nephi 10:10-14.)

B.—Four Years More for Preparation.

From September 22, 1823, to September 22, 1827, Joseph continued to labor with his hands for his support. As we have seen, the family were not in circumstances to permit of idleness by any of its members. Sometimes Joseph was at home, and sometimes away. His oldest brother Alvin, died in November, 1824. A year later, Joseph hired to an old gentleman by the name of Josiah Stool who lived in Chenango County, New York, and who was interested in what was purported to be an old Spanish silver mine in Harmony, Pa. Here Joseph worked, hunting for this mine, for the old gentleman, for nearly a month, when he finally prevailed upon the man to abandon the hunt. From this incident arose a very prevalent story, that Joseph was a "money-digger."

While Joseph was employed in this work, he boarded with a Mr. Isaac Hale, and it was this man's daughter, Emma, whom he married, on January 18, 1827. Joseph continued to testify of the visions he had received, and for this reason, his wife's father's family were at first very much opposed to his marrying their daughter. He therefore took her to the house of Squire Tarbill, in South Bainbridge, New York, and there they were married. He immediately left the employ of Mr. Stool, and spent the season on his father's farm. In some works written against Joseph, he is charged, on this account, with having stolen his wife. But this is absurd, as Emma, who was born July 10, 1804, was then in her twenty-third year, and of course mistress of her own actions, under the law. As to the consent of his own parents his mother says that Joseph told them of his love for Emma, and that she would be his choice for a wife, if they had no objections. "We were pleased," she says, "with his choice, and not only consented to his marrying her, but requested him to bring her home with him, and live with us."

C.—The Plates of the Book of Mormon Given Into the Possession of Joseph

"It is the mission of the Book of Mormon to be a witness for Jesus, the Christ; for the truth of the Gospel as the power of God unto salvation; for that purpose it was written, preserved from destruction, and has come forth to the children of men through the goodness and mercy and power of God."—**B. H. Roberts.**

Each year Joseph met the angel on the sacred spot where the plates were hidden, and received such instructions from Moroni, as were necessary to prepare him for the great work he was selected to do. He gathered with the family at the close of the day and related to his father and mother and brothers and sisters what passed between him and the angel while they were at the place where the plates were deposited, and told them many great and glorious things which God manifested to him. He made confidants of his parents, a characteristic of good and noble boys. The family received his words with joy and were careful to hold them sacred, as it was not wise to let them be known to the world as yet. Says his mother: "I presume our family presented an aspect as singular as any that ever lived upon the face of the earth—all, seated in a circle, father, mother, sons and daughters, and giving the most profound attention to a boy. * * * We were now confirmed in the opinion that God was about to bring to light something upon which we could stay our minds, or that would give us more perfect knowledge of the plan of salvation and the redemption of the human family. This caused us greatly to rejoice, the sweetest union and happiness pervaded our house, and tranquillity reigned in our midst."

So passed four years—years of training and preparation, of waiting, toiling, persecutions and prayer—from the time the plates were first shown to Joseph, until they were delivered to him by the heavenly messenger on the 22nd day of September, 1827.

When the plates were given into his charge he was told that he should be responsible for them; that if he let them go carelessly, or through any neglect of his, he should be cut off; but if he would use all his endeavors to preserve them, until he, the messenger, should call for them, they should be protected.

Joseph learned immediately why this caution had been given, for while he was yet on his way home from Cumorah with the plates, he was assailed by ruffians who tried to rob him of the holy records. Later, misrepresentation and slander flew in every direction, and mobs frequently beset him. Several times he was shot at, and narrowly escaped, and every device was made use of to get the plates from him. Finally, at the close of the year 1827, he was forced to flee to Harmony, Pa., and even while on the way thither he was stopped by two different officers with search warrants; but the plates were hidden, so that the officers could not find them. The persecution became more bitter, but by the wisdom of God, the plates remained safe in the hands of Joseph until they were translated, when the messenger called for them and they were returned to him, and he has them in charge to this day.

D.—The Translation of the Record.

But it is really very interesting to read the details of the ups and

downs of the prophet, in his effort in the three years following to translate the plates containing the Book of Mormon. When he arrived in Palmyra, New York, he met a friend in an honest farmer whose name was Martin Harris who gave him \$50 to assist him on his journey to Pennsylvania. On arriving in Harmony, Pennsylvania, Joseph began to translate some of the characters, by means of the Urim and Thummim. Martin Harris later visited him, and took some of the characters which Joseph had copied and presented to a learned professor in New York, who certified to him that they were true characters, and that the translation of such of them as had been translated was also correct. (An event foretold by Isaiah 2,700 years ago. See Isaiah 29:11, 12) On the 12th of April, 1828, Martin Harris became Joseph's scribe in the work of translation, and this continued until about the middle of June when they had about 116 pages of manuscript ready. Harris now begged Joseph that he give him permission to show this manuscript, which Joseph finally did, contrary to the word of the Lord. The result was, as is always the case when we go contrary to God's will, that trouble followed: The manuscript was lost, and never found; the Urim and Thummim and the plates were taken from Joseph, and he lost his privileges and power of translation for a season. (Doc. & Cov. Sec. 3) But in a few days all but the manuscript was returned to him, (Doc. & Cov. Sec. 10) but he did not continue to translate, and there was quite an interval in the work of translation, so much so that it was in April, 1829, before the work began again, this time with a new scribe.

The new scribe was Oliver Cowdery, a school teacher, to whom the spirit of God witnessed that the work was true. He began work with Joseph, April 7, 1829. This man became the second elder in the church. While the translation was going on, some wonderful revelations were given. (See Doc. & Cov. Secs. 6-18). Not only that, but Joseph and Oliver were baptized and the Aaronic and Melchizedek Priesthoods were by heavenly messengers conferred upon them. Provisions were also made for special witnesses to the book of Mormon, while many precious instructions were revealed to them concerning the principles of the Gospel, and a number of persons were baptized. The precise day upon which the Church was to be organized was also pointed out, (Doc. & Cov. Sec. 20) April 6, 1830. More will be said of these incidents later, as we consider the lives of Oliver Cowdery, David Whitmer and Martin Harris, who are the three witnesses to the Book of Mormon.

Joseph Knight of Colesville, New York, brought provisions to aid the translators, thus enabling them to continue their work. Shortly after Joseph and Oliver began to translate, Joseph became acquainted with Peter Whitmer, of Fayette, Seneca County, New York, and also with some of his family. Early in June his son, David Whitmer, came for Joseph and Oliver with a view to bringing them to his father's home

there to remain until the translation was finished. He promised them free board, and the assistance of one of his brothers as a writer, as well as his own help when convenient. This generous offer was accepted; first, because Joseph was greatly in need of it; and again, because he learned that the people in the neighborhood of the Whitmer's were anxiously awaiting an opportunity to enquire into the work he was doing. When they arrived at Fayette, they found the Whitmers very friendly and anxious concerning the work. Thus they continued, boarding and lodging them as per arrangement, while John Whitmer assisted them very much in writing. They remained here until the translation was finished and the copyright secured. David, John and Peter Whitmer all became their zealous friends and assistants in the work, and the prophet, on solicitation, received for them each a revelation (See Doc. & Cov. Secs. 14, 15, 16). Other people also took an interest in their wonderful work which now became noised about, and many became believers, while they instructed and persuaded as many as applied for information.

At length, about the time of the organization of the Church, the Book of Mormon translation was completed. It was printed by Egbert B. Grandin, and the first edition consisted of 5,000 copies which had been printed for the sum of \$3,000.

REVIEW QUESTIONS—LESSON IX.

1. Repeat the Lesson sentiment.
2. What is said of the growth of our country while Joseph was watching and being prepared for the plates of the Book of Mormon?
3. What did Henry Clay succeed in doing in 1822?
4. What was the gist of President Monroe's message to Congress in 1823?
5. By what name is this famous declaration known?
6. In what did it result?
7. What did the Book of Mormon, then slumbering in Cumorah, say upon the subject?
8. How did the story arise that Joseph was a money digger?
9. When was Joseph married?
10. Who was his wife?
11. Did he steal her?
12. What is the mission of the Book of Mormon?
13. When did Joseph get the plates?
14. What became of them at last?
15. Who helped to translate the Book of Mormon?
16. By whom was it printed?
17. How many copies were printed?
18. What was the cost?

LESSON X.

Joseph Smith, the Prophet

(Continued)

- A. THE CHURCH ORGANIZED.
- B. CONTEMPORARY HISTORICAL EVENTS.
- C. THE PROPHET'S CHARACTER AS DETERMINED AT HIS TRIALS.
- D. MISSION TO THE INDIANS.
- E. FIRST JOURNEY TO MISSOURI—ZION LOCATED.

*The morning breaks, the shadows flee;
Lo! Zion's standard is unfurled!
The dawning of a brighter day
Majestic rises on the world.*—Parley P. Pratt.

A.—The Church Organized.

On Tuesday, April 6, 1830, the Church was organized with six members, at the house of Peter Whitmer, Senior, in Fayette, Seneca County, New York. The names of these six members are: Oliver Cowdery, Joseph Smith, Jr., Hyrum Smith, Peter Whitmer, Jr., Samuel H. Smith and David Whitmer. There were a few more than these (about 9) that had been baptized; but six were necessary to comply with the law, for organization (See **History of the Church**, Page 76, note). Joseph having received the authority from the Lord, ordained Oliver Cowdery an elder of the Church of Jesus Christ of Latter-day Saints, and then Oliver in turn ordained Joseph to the office of an elder, and a number of other ordinations to different offices of the Priesthood were made. The Holy Ghost was poured out upon the people to a very great degree—some prophesied, and all praised the Lord with great rejoicing. "After a happy time, spent in witnessing and feeling for ourselves the powers and blessings of the Holy Ghost," writes Joseph, "through the grace of God, bestowed upon us, we dismissed with the pleasing knowledge that we were now individually members of, and acknowledged of God, the Church of Jesus Christ, organized in accordance with commandments and revelations given by him to ourselves in these last days, as well as according to the order of the Church as recorded in the New Testament."

B.—Contemporary Historical Events.

The organization, in this modest way and under Divine direction, of the Church of Jesus Christ of Latter-day Saints, was the great historical event of that year in the United States.

Andrew Jackson, who captured Pensacola from the English in 1814, and figured in many other military occurrences, took his seat as President in the spring of 1829, and was therefore at the head of the nation when the church was organized. He was a man of iron will and strong personal character. Early in his administration, however, his arbitrary measures in dismissing federal office-holders so alarmed the country that it drove all the elements of the opposition into a compact body under the leadership of Henry Clay and Daniel Webster. These great men were advocates of constitutional supremacy, and were strongly against the right of any state to nullify any act of Congress. This new organization was afterwards known as the Whig Party, and became the permanent opponent of the Democratic, or Jeffersonian party until 1854, at which time the new Republican party was organized out of the members of the Democratic and other parties, and out of many of the Whigs who were against slavery.

While Daniel Webster, the great master of American oratory, became the champion of constitutional supremacy, as against state rights, which were then strongly advocated by Calhoun and Colonel Hayne, senators from South Carolina, yet their debates did not settle the question. South Carolina, in November, 1832, passed an ordinance declaring void a congressional act imposing duties on imports. The president in reply took the matter in hand, and in December issued a proclamation denying the right of any state to nullify the laws of congress. He warned the people against pushing the doctrine any further, and said he would enforce the federal laws. So he ordered a body of United States troops to Charleston, and sent thither a man-of-war, with the result that the nullifiers submitted.

But you will remember that South Carolina, years later, was the first state to precipitate the Civil War, which at this time had been so narrowly averted. This state led in the advocacy of state rights, and was the first state to secede, December 20, 1860. And it opened the Civil War by the bombardment of Fort Sumpter, April 12, 1861.

In this connection, let us mention, though it is a little ahead of our story, the wonderful prediction on the Civil War made by the Prophet Joseph, in 1832, just after President Jackson proclaimed against the right of any state to nullify the acts of Congress. It is found in Section 87 of the Doctrine and Covenants, and forshadowes the coming of the Civil War which was to spread its terrors over our country some twenty-nine years later. (See also Doc. & Cov., Sec. 130:12, 13.)

Remembering that the events above referred to occurred a year or two after the organization of the Church, we are justified in saying that no

other event in our country, occurring in 1830, was anything like as important and far-reaching as the organization of the Church of Jesus Christ of Latter-day Saints, especially in results for the future.

Belgium revolted against Holland, in 1830; there was a revolution in Russian Poland that year; William IV ascended the English throne; Charles X of France was deposed, and Louis Philippe, the French Citizen King, chiefly through the instance of Lafayette, was elected to the vacancy; but even holding these events in mind, we are yet justified in saying that the chief event among the nations of the earth was the organization of the Church of Christ, April 6, 1830. (Read Doc. & Cov. Sec. 38:29.)

C.—The Prophet Joseph's Character as Determined at his Trials.

The publication of the Book of Mormon was accounted "a strange thing," and it created considerable stir by its appearance. As a result much opposition was aroused against Joseph and his followers, believers in the authenticity of the Book. Between the date of the first conference held, June 9, 1830, and the second, held September 26, the same year, the Prophet was arrested several times and tried before courts in New York, but in each case acquitted.

Strange to say, one charge was that he was a disorderly person who set the country in an uproar by preaching the Book of Mormon. This charge appears ridiculous when it is known that the Book of Mormon is a sacred record which gives an account of the hand-dealings of God with a former people, who lived on the American continent; and further bears faithful witness and testimony to the Divine mission of our Lord and Savior Jesus Christ. It will also appear strange, in view of the present prevailing conditions, when hundreds of thousands of copies of the sacred record are sold in all parts of our land and in foreign lands, and read with satisfaction by people who love the true and good tidings of peace,—the gospel of Jesus Christ which is contained in its fulness in the Book of Mormon.

But that the prophet was innocent and his character unsullied is proved from the fact that he was always released when tried on these false charges. John Reid, Esquire, who had been retained by Joseph Knight to defend Joseph, said of one of these early trials, years later, in a gathering at Nauvoo, May 17, 1844:

"Let me say to you that not one blemish nor spot was found against his character, he came from that trial, notwithstanding the mighty efforts that were made to convict him of crime by his vigilant persecutors, with his character unstained by even the appearance of guilt."

And this could be said of him in every instance; and, in fact, throughout his whole wonderful and strenuous career.

C.—Mission to the Indians.

The next great movement in the progress of the Church was made known to Joseph in revelations pertaining to the Indians, or Lamanites.

In September, 1830, Oliver Cowdrey was first called (Doc. & Cov. Sec. 28), to preach the Gospel to the Indians, and in the revelation calling him, it is intimated that a city shall be built on the borders by the Lamanites, some time in the future. It is also now revealed that the Saints should have a place of gathering into one place where they could be together to learn the will of God and do it.

The following month, (Doc. & Cov., Sec. 32), Peter Whitmer, Jr., Parley P. Pratt and Ziba Peterson were called to accompany Oliver Cowdrey into the wilderness among the Indians; they were called because the Indians, according to the Book of Mormon, are a branch of the House of Israel, and the Latter-day Saints believe that the Gospel must be preached to them. It was late in October when these missionaries began their westward journey. They visited one tribe of Indians in New York on their way. Arriving at Kirtland, Ohio, Elder Pratt visited his former school teacher, Sidney Rigdon, and delivered the gospel message to him. He and many of the people in that community believed in the message, were baptized by Elder Pratt and his associates, and joined the Church. So many believed that the branch soon increased in numbers to one thousand.

The missionaries proceeded westward after having informed Joseph the Prophet of their success in Kirtland, going by way of Cincinnati and St. Louis. At the latter place, they stopped a little season, but by the beginning of the new year, they continued their journey on foot through deep snows over a wild and sparsely settled country, until they reached Jackson County, in the extreme western part of Missouri. They had been absent about four months, and had suffered greatly, their food having been mostly frozen corn-bread and raw pork; but in the fifteen hundred miles which they had passed over, they had preached the gospel to two Indian tribes, to many thousands of the white settlers; and, above all, they had formed a branch of the Church in Kirtland, which was now to become the temporary gathering place of the Saints. The work in Kirtland was of the greatest importance to the people. On receiving tidings of the work done there by the Indian missionaries, and owing to a visit shortly after from Sidney Rigdon, Joseph the Prophet was told in a revelation that it was the will of the Lord that the Saints should assemble together in Kirtland, Ohio. Compliance with this first direct command to gather was to occur without delay, for it is said in the revelation that it was to be by the time Oliver Cowdrey should return from the Indian mission. (Doc. & Cov., Sec. 37.)

Joseph always made this sentiment his motto in life: "When the Lord commands, do it." He lost no time in going to Ohio; first, however, arranging affairs in the East, preaching at Colesville and holding conference at Fayette to settle the affairs of the Church. It was at this conference (Jan. 2, 1831, Doc. & Cov. Sec. 38) that the Lord pointed to a land

of promise which should be given to the Saints for their inheritance forever, on certain conditions. (Doc. & Cov. Sec. 38:16-20, 29-40.) (For some of the foreign wars referred to in verse 29, see latter part of Division B, this lesson.) But it was not until June of that year that the center place was pointed out as being located in Missouri, in the region where the Indian missionaries had gone to acquaint the wild men with the gospel and with the Book of Mormon which contained its fulness.

For a very interesting account of this mission see **Autobiography of Parley P. Pratt**, pp. 54 to 61; also **History of the Church**, pp. 181-5; **Brief History of the Church**, pp. 41-4.

D.—First Journey to Missouri—Zion Located.

The Prophet with his wife, Sidney Rigdon, Edward Partridge, and others, arrived in Kirtland about February 1, 1831, and shortly thereafter the Saints began to remove from New York and settle in the northern part of Ohio, principally about Kirtland. The Ohio Saints are commanded (Doc. & Cov. Sec. 48) to impart of their lands to their eastern brethren and are promised that the Lord will later further direct the location of their land of inheritance. The Prophet was kept busy setting in order the affairs of the Church in Kirtland where the people had now increased to upward of 2,000 souls. You will find that he here organized for the first time, by command of God, the Bishopric, the Presidency of the Aaronic Priesthood, and called Edward Partridge to be the first Bishop. (Doc. & Cov. Sec. 41.) He also gave some very important instructions (Sec. 42) on the order and government of the Church, in a number of revelations. (These include Sections 41 to 56 of the Doctrine and Covenants.)

On the 7th of June, some four months after his arrival in Kirtland, at a conference of the Church, Joseph was commanded (Sec. 52) with Sidney Rigdon and other missionaries, to leave his home and journey to Missouri, where the next conference of the Church was to be held, and at which time, if they were faithful, the land of their inheritance should be made known to them. The Colesville branch of the Church, whose members were the first in New York to embrace the Gospel and who were temporarily located at Thompson, were to follow Joseph's company, journeying by wagon, stage, canal-boat, steamer and on foot. They reached Independence, Missouri, about the middle of July. The meeting with Oliver Cowdery and his Indian missionary associates was an occasion of great rejoicing, and, according to the Prophet, was "moistened with many tears."

No sooner had Joseph arrived than the Lord revealed to him the location for the City of Zion, the central gathering place of the Saints.

"Behold, the place which is now called Independence, is the center place, and a spot for the temple is lying westward, upon a lot which is not far from the Court House."

"Wherefore this is the land of promise, and the place for the City of Zion."

Further, according to the revelation, lands were to be purchased by the Saints, and the region was to be dedicated for the gathering of Israel and for the building up of Zion. Sidney Rigdon was called to dedicate and consecrate the land, and to write a description of it, also to prepare a subscription list and statement to obtain money for its purchase.

On the 2nd day of August, Joseph and eleven others, all representing the Twelve Tribes of Israel helped to lay a log for a house in Kaw township, some miles west of Independence, where the newly arrived Saints from Colesville were settling. Elder Rigdon dedicated the land, and on the following day the temple site was consecrated, after which, on the fourth, the first conference of the Church in Zion was convened at the house of Joshua Lewis, in Kaw township, most of the Saints being present. At this conference two revelations, full of good counsel, were given, (Doc. & Cov. Secs. 61, 62), and among other instructions Joseph, Oliver and Sidney were required to return to Kirtland. They started on the ninth and arrived after an eventful journey on the 27th.

In this way Zion was located and dedicated on the extreme border line of civilization, a colony of the Saints established there, a temple site selected, (temple-building is a leading characteristic with the Latter-day Saints wherever they settle) and a stream of migrating Saints set in motion from the East in the direction of the land of promise.

Here in the untrodden West, with the wild man, for whom they had a heavenly message, as a neighbor, the Saints hoped to establish themselves in peace to worship God and keep his commandments, but they were doomed to many changes and disappointments, and the hope is still unsatisfied.

The Church was now established in two places—Kirtland, Ohio, in the East; and Jackson County, Missouri, in the then far West.

REVIEW QUESTIONS—LESSON X.

1. Repeat the lesson sentiment.
2. When was the Church organized?
3. Who were the charter members?
4. Who was President of our Country when the Church was organized?
5. What events occurred in foreign countries?
6. Explain the effort of South Carolina to nullify the laws of Congress in 1832.
7. What did this result in later?
8. Who were the champions of states rights?
9. Who of constitutional supremacy?
10. When was the revelation on war given to Joseph?
11. What was the chief event among the nations in 1830?
12. What was the effect of the publication of the Book of Mormon?
13. What was Joseph's character as determined at his trials?
14. When was Oliver Cowdery, and others called on the Indian mission?
15. What was the main result of this mission?
16. When and where was Zion located?

LESSON XI.

Joseph Smith, the Prophet

(Continued)

- A. EXPULSION FROM JACKSON COUNTY.
- B. ZION'S CAMP.
- C. EDUATION AND ORGANIZATION.
- D. THE TWELVE APOSTLES AND THE SEVENTY CHOSEN.
- E. THE KIRTLAND TEMPLE.

"Joseph Smith was not only a prophet but a reformer—he was more than a reformer. He was a restorer, the greatest in his personality and in the character of his work since the day of the Divine atonement."—Cannon's "Life of Joseph the Prophet," p. 186.

A.—Expulsion from Jackson County.

On the return of the Prophet to Kirtland, he retired to Hiram, Portage County, in September, 1831, to be as quiet as possible in order to pursue his literary work. About this time he again took up the revision of the Scriptures, and also received many revelations for the guidance of the Church besides preaching and ministering to the people. (Doc. & Cov., Sections 33 to 81.)

It was in March, 1832, while still in Hiram that he and Sidney Rigdon were tarred and feathered by a brutal mob.

A man named Ezra Booth, a former minister, who had apostatized from the church, he has in fact the distinction of being the first apostate from the Church, wrote a series of nine letters against Joseph and the saints, which aroused great prejudice and persecution. These were doubtless the leading causes of the brutal treatment he and Sidney Rigdon received at the hands of the cruel mob.

Persecution became so serious at length that Joseph, taking with him Sidney and Newel K. Whitney who had been chosen Bishop on the Kirtland Stake the previous December, thought it best to leave for a second visit to Jackson County where they arrived in April, 1832. Here the Prophet was pained to find that the enemies of the Saints were beginning to heap upon them insults and annoyances that were soon to end in their cruel exile from Jackson County.

During this year the ravages of the cholera in India were frightful, and the dreaded disease appeared in New York in June, and spread to various parts of the south Atlantic states and the Mississippi Valley, thousands of people dying from its ravages.

Joseph and his companions remained in Missouri for some time to comfort and instruct the Saints, and then returned to Kirtland in June. Here they found temporal and spiritual matters prospering. Important revelations (Sec. 88) were given and steps of progress taken, among them may be named: The schools of the prophets established in the winter of 1832-3; the revelation on the Word of Wisdom given, February 27, 1833; the First Presidency, the highest Presiding quorum in the Church, was first organized, March 18, 1833; (Doc. & Cov. Sec. 90:6), (Joseph Smith, President; Sidney Rigdon, Frederick G. Williams, counselors); lands were bought, the city was to be beautified; workshops, mills, and public buildings, were erected, and various industries established.

But in September, of the year 1833, Oliver Cowdery came to the prosperous stake in Kirtland, with the sad news of serious disturbances in Jackson county. Notwithstanding the Saints were thrifty, industrious, law abiding, and peaceable, and attended to their own affairs, their enemies determined they should not remain in the country. "The 'Mormons' must go" was the general cry, and to this end mass meetings were held to devise the best means to dispose of them. False charges were made against them, and the whole country thereabouts finally arose in arms to drive the Saints from their homes: men were beaten, houses unroofed, property destroyed, and women and children driven screaming into the wilderness. Joseph in response wrote words of cheer to the driven Saints, but on October 30 and 31 and November 1, the most furious attacks were again made, and the Saints were compelled to leave their homes. Orson F. Whitney says of this expulsion from Jackson County:

"Armed bands of ruffians ranged the country in every direction, bursting into houses, terrifying women and children, and threatening the defenseless people with death if they did not instantly flee. * * * * Out upon the bleak prairies, along the Missouri's banks, chilled by November winds and drenched by pouring rains, hungry and shelterless, weeping and heartbroken, wandered forth the exiles. Families scattered and divided, husbands seeking wives, wives seeking husbands, parents searching for their children, not knowing if they were yet alive."—(History of Utah, vol. 1, page 108.)

In this way some twelve or fifteen hundred souls were expelled from their homes in Jackson County, two hundred homes burned, and ten settlements left desolate. These people took refuge in neighboring counties, chiefly in Clay County. (History of the Church, vol. 1, pages

426-440). Nothing was ever done to restore the Saints to their rights or to protect them in the least.

Just a few days after the expulsion, a wonderful natural occurrence, mentioned by various historians, took place, visible in many if not all parts of the country. It was a "meteoric shower," or shower of "shooting stars." Of this Parley P. Pratt says:

"We were called up by the cry of signs in the heavens. We arose, and to our great astonishment all the firmament seemed enveloped in splendid fireworks, as if every star in the broad expanse had been hurled from its course, and sent lawless through the wilds of ether. Thousands of bright meteors were shooting through space in every direction with long trains of light following in their course. This lasted for several hours, and was only closed by the dawn of the rising sun. Every heart was filled with joy at this majestic display of signs and wonders, showing the near approach of the coming of the Son of God."

The Prophet Joseph says of this phenomenon:

"I arose and to my great joy beheld the stars fall from heaven like a shower of hailstones, a literal fulfilment of the word of God, as recorded in the Holy Scriptures, and a sure sign, that the coming of Christ is close at hand. In Zion, all heaven seemed enwrapped in splendid fire works. * * * * The appearance was beautiful, grand and sublime beyond description. * * * * Beautiful and terrific as was the scenery, it will not fully compare with the time when the sun shall become black like a sackcloth of hair, the moon like blood, and the stars fall to the earth."—Rev. 6:13.

B.—Zion's Camp.

For about three years, the Saints were at peace in Clay county, and there made the desert blossom with abundance, but at the close of that time, to avoid threatening troubles, and to have peace with the people who had befriended them, at great sacrifice of property, they took the advice of their friends, and moved farther away into the wilderness, into the Shoal Creek region, afterwards incorporated, in answer to their petitions, into Caldwell county, where they founded Far West, in the winter of 1836-7. Here they found rest for a season and their numbers increased, naturally and by immigration, so that they spread into Daviess county and surrounding districts.

In the meantime, in the latter part of November after the expulsion from Jackson, Parley P. Pratt and Lyman Wight were sent to Kirtland as messengers from the driven Saints, to lay the matter before Joseph and ask his advice. They hoped to regain their possessions in Jackson. When they arrived at Kirtland, they found affairs there far from peaceful and promising. Joseph was harassed with law suits, and fears were even entertained for his life. Persecution was rampant, and falsehoods were freely circulated to the injury of the cause of truth. But they enquired what measures could be adopted for the relief of the

exiles of Zion, and he found time to sympathize with them in written letters and to ask the Lord for advice.

Now if you will read the 101st and 103d sections of the Doctrine and Covenants, you will learn what the Lord commanded Joseph to do. The result was a mission East, and the assembling of men to carry supplies and provisions to the Saints in Missouri, and to aid them if possible to regain their lost possessions. The churches, or branches in the East, were to continue to gather together to Zion, and the members to get money to purchase lands. The people were to importune for redress of the rulers, and every effort was to be made to obtain their rights. Joseph himself went with the missionaries (named in Sec. 103:37-40), to raise the men in the East who were to go with his help to Zion. The company was to be organized in compliance with these revelations, (see sec. 103:30-35), and is known as Zion's Camp. They were organized as a military body, led by Joseph in person, as general. By May 5, 1834, 100 men left Kirtland for Missouri, and they were joined on the way by others to the total number of 205. These were young recruits from the Latter-day Saints in the East, and many of them afterwards became pillars of great strength in the Church. Among the most prominent of these may be named Brigham Young, Heber C. Kimball, Wilford Woodruff, Orson Pratt, Jedediah M. Grant and George A. Smith.

But we have no space here to tell the story of Zion's Camp. Only let us relate some incidents which show that it was the work of the Lord.

Parley P. Pratt was sent ahead of the camp to recruit, and to visit branches. He writes:

"On one occasion, I had travelled all night to overtake the camp with some men and means, and having breakfasted with them and changed horses. I again started on express to visit other branches, and do business to again overtake them. At noon I had turned my horse loose from the carriage to feed on the grass in the midst of a broad, level plain. No habitation was near; stillness and repose reigned around me; I sank down overpowered with a deep sleep, and might have lain in a state of oblivion till the shades of night had gathered about me, so completely exhausted was I for want of sleep and rest; but I had only slept a few moments till the horse had grazed sufficiently, when a voice more loud and shrill than I had ever heard, fell on my ear, and thrilled through every part of my system; it said: **Parley, it is time to be up and on your journey.** In the twinkling of an eye I was perfectly aroused; I sprang to my feet so suddenly that I could not at first recollect where I was, or what was before me to perform. I related the circumstance afterwards to Brother Joseph Smith, and he bore testimony that it was the angel of the Lord who went before the camp, who found me overpowered with sleep, and thus awoke me."

Another: "Pursuing our journey, we arrived at Fishing River, Ray county, and encamped for the night on a hill between its forks. This stream was then about six inches deep in each of its branches where the road crossed it. We had but just camped, when there arose such a

storm as has been seldom witnessed on our earth; the wind blew, the vivid lightning flashed, the thunder rolled, the earth trembled, and the floods descended in a manner never before witnessed by us. Our tents were blown down and some of us lay six or eight inches deep in water. There was a large meeting house there with the door open, into which many of us gathered for shelter, after being nearly drowned. Next morning the fords of Fishing River were said to be twenty to forty feet deep. We afterwards learned that an army of outlaws were in our neighborhood, and would have attacked us that night but for the storm; the floods in the river each side of us prevented a hostile meeting, until certain citizens made the acquaintance of our leaders, and learned their intentions. Thus the excitement was allayed, and the outlaws finally disbanded."

Among the members of the camp, at one time, dissensions arose, and for their disobedience and rebellions the prophet severely reprimanded some of them, predicting that a scourge would come upon the camp because of their folly. On June 22, cholera broke out in their midst, in fulfilment of his prediction. Sixty-eight were attacked; thirteen died.

On the morning of June 25, 1834, the Camp, which was organized on May 7, and 8, separated into small bands, and dispersed.

What were some of the results of the movement?

It gave the Saints new prominence in the country; it showed that the Saints were American patriots; it demonstrated anew that Joseph Smith was a prophet of God; it proved to the Lord that when he commands, his people respond, and are willing to do; it tried the mettle of the men.

Joseph returned to Kirtland July 9, 1834, first organizing a stake presidency and High Council to take charge of Church affairs in Missouri. (For the names, see **Brief History of the Church**, p. 67, notes).

C.—Education and Organization.

For about four years after their expulsion from Jackson county, the Saints were permitted to remain in Missouri. During these years there were remarkable growth in education, doctrine and organization, in Kirtland, the eastern stake of Zion, where Joseph the Prophet continued to reside. The Kirtland High School and the school of the prophets were established. Let it be remembered that from the beginning, the Latter-day Saints, including Joseph as well as all who have followed him as leaders of the church, have laid great stress upon the importance of learning and education. Witness these injunctions: "The Glory of God is Intelligence." "Seek ye out of the best books words of wisdom: seek learning even by study also by faith." (Doc. & Cov. Sec. 93:36, 88:118).

Besides the First Presidency another very important body was organized—the High Council—twelve men who act with the stake presidency in the government of each of the stakes of Zion. (Name the Stake Presidency and High Council of your stake.) You may

read section 102 of the Doctrine and Covenants and there learn the names of the Presidency and High Council of Kirtland, and also their duties and order of procedure, which is a pattern for the present day.

D.—The Twelve Apostles and The Seventy Chosen.

One Sunday in February, 1835, Joseph and Brigham Young came to the home of the Prophet and sang for him; the singing was accompanied with the spirit of the Lord, and Joseph the Prophet exclaimed that he wanted to see the men together who went up to Zion in the Camp the previous summer, because he had a blessing for them. The meeting was accordingly called for February 14, 1835. Joseph declared that the meeting was called by the command of the Lord; and that the courage and fortitude of the brethren of Zion's Camp, in journeying 2,000 miles on foot in rain and mud, amid hard trials and many sufferings, had not been permitted by the Lord for nothing. He then said to the brethren of the Camp assembled, that they should begin to feel the whisperings of the spirit of God; that the work should begin to break forth from this time; and that they should be endowed with power from on high; also that it was the will of God that they should be ordained to the ministry, to go forth to prune the vineyard for the last time, for the coming of the Lord, which was nigh. He then asked if they were satisfied to have the spirit of the Lord dictate in the choice of the elders to be apostles. They agreed. The three witnesses to the Book of Mormon—Oliver Cowdery, David Whitmer and Martin Harris,—were then asked to make the choice, but first they were to unite in prayer, which they did; then they were each blessed by the laying on of hands of the Presidency. The three witnesses then proceeded to make choice of Twelve according to a former commandment, (Doc. & Cov. Sec. 18:27-29), and they were blessed and set apart. Here are the names of the first Twelve Apostles as they were later arranged, according to age:

Thomas B. Marsh, David W. Patten, Brigham Young, Heber C. Kimball, Orson Hyde, Wm. E. McLellin, Parley P. Pratt, Luke S. Johnson. William Smith, Orson Pratt, John F. Boynton and Lyman E. Johnson. (Concerning their duties, powers and authority, see Doc. & Cov. Sec. 107:18, 19, 23, 24.)

On February 28, 1835, the Church in council assembled, began selecting men from Zion's Camp, for the Seventies. On the first of March, Joseph Young and Sylvester Smith were ordained as presidents of Seventies, and this was later followed by the ordination of others. (See Doc. & Cov. Sec. 107, for power and duties of the Seventy.) The quorums of Seventy have grown, until, in June, 1908, there were 151 quorums, or a total of about 10,000 members, located in the fifty-seven stakes of Zion.

E.—The Kirtland Temple.

Wherever the Saints have planted their pilgrim feet, they have erect-

ed, or tried to erect, temples. The first was built in Kirtland, after a plan revealed on May 6, 1833, whose corner stone was laid July 23, following, and which was dedicated March 27, 1836. At the dedication some wonderful manifestations were witnessed. (*History of the Church*, vol. 2, page 428.) Joseph the Prophet says:

"Brother George A. Smith arose and began to prophesy, when a noise was heard like the sound of a rushing mighty wind, which filled the Temple, and all the congregation simultaneously arose, being moved upon by an invisible power; many began to speak in tongues and prophesy; others saw glorious visions; and I beheld the Temple was filled with angels,, which fact I declared to the congregation. The people of the neighborhood came running together (hearing an unusual sound within, and seeing a bright light like a pillar of fire resting upon the Temple), and were astonished at what was taking place. This continued until the meeting closed at eleven p. m."

(See also Doc. & Cov. Sec. 109 and 110, and Cannon's *Life of Joseph Smith*, pages 193-8.)

The Kirtland temple is still standing, but is not owned by the Latter-day Saints.

Name the temples in Utah. (See *Brief History of the Church*, p 168.)

REVIEW QUESTIONS—LESSON XI.

1. Repeat the lesson sentiment.
2. Who was the first apostate in the Church?
3. When did Joseph leave on his second visit to Jackson county?
4. What did he find.
5. What important instruction was received this year?
6. When was the highest presiding quorum in the Church first organized?
7. In the meantime, what occurred in Jackson county?
8. Tell of the number who were expelled?
9. Describe the "meteoric showers."
10. What was Zion's camp?
11. In what did it result?
12. Relate Parley P. Pratt's experience.
13. What took place at Fishing River?
14. Name some of the Prophet's injunctions on education.
15. From what body of men were the Twelve and Seventy chosen?
16. Where was the first Temple built?

LESSON XII.

Joseph Smith, the Prophet

(Continued)

- A. THE MONEY PANIC OF 1837.
- B. RUIN AND APOSTACY IN KIRTLAND.
- C. THE FIRST FOREIGN MISSION.
- D. A FEW MONTHS OF PEACE.
- E. EXPELLED FROM MISSOURI.
- F. JOSEPH'S IMPRISONMENT—REBUKE OF THE GUARDS.

"When a lying spirit is abroad, it is difficult for truth to be understood."—Joseph Smith.

A.—The Money Panic of 1837.

Martin Van Buren was elected president, the eighth, of the United States, in the fall of 1836, and took his seat, March, 1837, just a short time before Queen Victoria ascended the British throne, June 20, 1837. During the first year of his administration the country was afflicted with a financial panic of a very serious character. The years of Jackson's administration had been a time of general prosperity. The national debt had been paid, and forty millions of the surplus wealth of the nation was distributed by act of Congress among the financial institutions of the states. There was plenty of money, and for this reason speculations of all kinds were engaged in. The credit system permeated business, new banks sprang into existence, until they numbered seven hundred. Large amounts of paper money stimulated speculation, and increased opportunities for fraud. People bought the public lands with paper money, and President Jackson saw that the government in taking this kind of unsound money, would be swindled out of many millions, and so, to stop it, he issued an order, called the specie circular, by which land agents were directed from that date to receive only coin in payment for the lands. Jackson's vigilance secured the interests of the government, but the private business interests of the country were well nigh ruined, and the effects of the order came upon the people in the first year of Van Buren's administration. Banks suspended specie payment, mercantile houses

failed, and disaster swept through every avenue of trade. In March and April the failures in New York and New Orleans alone amounted to over \$150,000,000, which was a great sum in those days.

Joseph writes, under date of July 7, on the condition of the nation:

"Some time previous to this, (July 7) I resigned my office in the Kirtland Safety Society, disposed of my interest therein, and withdrew from the institution; being fully aware, after so long an experiment, that no institution of the kind, established upon just and righteous principles for a blessing not only to the Church but the whole nation, would be suffered to continue its operations in such an age of darkness, speculation and wickedness. Almost all banks throughout the country, one after the other, have suspended specie payment, and gold and silver have risen in value in direct ratio with the depreciation of paper currency. The great pressure of the money market is felt in England as well as America, and bread stuffs are everywhere high. The season has been cool, wet and backward.

"Mexico unwilling to acknowledge the independence of Texas, considers her inhabitants as rebellious subjects. Spain is divided against herself wasting her blood and treasure in her own destruction. Portugal is rapidly exhausting her resources in princely luxuries. Poland has lost her rank among the nations to gratify the ambition of Nicholas, the Russian autocrat. The government of Buenos Ayres has declared war against Peru, and nearly all the republics of South America are mingled in the strife, while the Indians continue their depredations on the inhabitants of Florida. Trouble and distress are the grand topics of conversation among politicians, merchants, mechanics and demagogues; and crimes, misdemeanors, and casualties, occupy a large space in the public journals."

B.—Ruin and Apostasy in Kirtland.

Kirtland and the Latter-day Saints did not escape.

"Following the wonderful spiritual manifestations enjoyed in the temple, there swept over Kirtland a wave of inflation, mistaken for temporal prosperity, which turned the heads of her inhabitants. A spirit of speculation permeated the whole community, playing havoc with the faith of the Saints and many of their leaders. All kinds of schemes were adopted to amass wealth, and the spirit of real estate speculation, so prevalent throughout the nation, took deep root in the Church. As a result, there followed in quick succession, evil surmisings, fault-finding, dissension, dissensions, apostacy, and finally financial ruin. The Kirtland Safety Society bank, established by Joseph the Prophet for the benefit and advantage of the Saints, failed through the speculation, swindling and treachery of subordinate officers. The crash became general, and many of the people were utterly ruined financially. Apostacy followed. The disaffected members became bitterly hostile to the prophet, as if he was the cause of the very evils which he struggled most to avoid, and which were brought upon the people because they would not heed his counsels. About one-half of the apostles, one of the First Presidency, and many leading elders declared him to be a fallen prophet, and themselves apostatized. The Church seemed threatened with utter destruction." (Brief History of the Church, page 72-3).

In addition to these severe trials, there were troubles also among

the Saints in Missouri, and Joseph was compelled to make a hurried visit to that stake in November to set things to right. He returned to Kirtland on December 10. It was while he was absent on this trip that leading elders in Kirtland conspired to overthrow him, and to appoint David Whitmer in his stead. Several apostles and some of the witnesses to the Book of Mormon were among them, and no quorum was entirely exempt from the disaffection. Filled with haughtiness because of worldly success, they even claimed that the temple belonged to them, and that they were the Church. They despised men and women who proved true to the faith. And their schemes would perhaps have succeeded, had it not been for the fidelity and loyalty of such men as Brigham Young, John Taylor, Wilford Woodruff and others who defended Joseph and stood by him in every way, declaring him to be a true prophet of God.

In consequence of the fury of the mob spirit, Brigham Young was forced to flee from Kirtland. He left on the morning of December 22, 1837. The year closed with aposatcy, persecution, confusion, and mobocracy, unitedly striving to bear rule in Kirtland. The new year opened with the same spirit, and on January 12, Joseph and Sidney Rigdon and their families were compelled to seek safety in flight. They were followed more than two hundred miles by their armed pursuers, but finally arrived in Far West, Missouri, on the 14th of March, 1838.

C.—The First Foreign Mission.

About the time these dark spiritual and financial clouds threatened stricken Kirtland, and these radical disturbances were in progress, God revealed to Joseph that something must be done for the salvation of His Church. This something was a wider proclamation of the gospel truths.

Accordingly, Heber C. Kimball, one of the Twelve, was set apart by the spirit of prophecy and revelation, prayer and laying on of hands, of the First Presidency, to preside over a mission to England, "to be the first foreign mission of the Church of Christ in the last days." Orson Pratt offered to accompany him, and he, too, was accepted; and Willard Richards was later chosen.

They left New York, July 1, 1837, and succeeded so well that in less than a year, they had organized twenty-six branches of the church, with a membership of about two thousand souls. Throngs came to hear them, and whole villages were converted at a sweep.

Victoria, the loving and beloved queen of Great Britain and Ireland and Empress of India, succeeded to the throne June 20, 1837, on the death of William IV who was the third son of George III. Almost at the same date, therefore, the English people received a new ruler and a restored religion—the true and everlasting gospel.

The opening of this mission is one of the most important events in the history of the Church. It was a movement that brought close onto 100,000 souls into the fold of Christ from England alone, and emigrated them to America. It is still at work; for in 1907, 70 years from the time of the opening, a thousand souls were added to the Church in Great Britain, through the efforts of Apostle Chas. W. Penrose and his corps of elders, the present day successors to Elder Heber C. Kimball and his associates.

When Elder Pratt and his co-laborers returned to New York May 12, 1838, they found there a large branch of the Church established through the labors of Parley P. Pratt and his brother Orson. The former had published his **Voice of Warning** there, the year before, a fascinating book that every young man should read.

Think of the far-reaching results of the revelation calling Heber C. Kimball to go over the Atlantic to preach the gospel in England. We may learn many lessons from this incident, and not the least important is this, that every person should guard well his actions, for what he does may largely affect others for good or evil, ages after he has passed through the portals of death.

D.—A Few Months of Peace.

Joseph never again returned to Kirtland, and his flight was the signal for all the faithful Saints in Ohio to follow him to Zion in Missouri. One company of 500 Saints who came soon thereafter was called the Kirtland Camp.

There were now some twelve thousand Saints mostly in Caldwell County, but also located in Daviess and Carroll counties, belonging to the Church in Missouri. So rapidly had the few members of eight years before, when the Church was organized increased in numbers. And the people were thrifty and prosperous. By the blessings of God upon their labors, they had almost recovered from their losses and sorrows sustained in their cruel expulsion from Jackson County such a short time ago.

When Joseph arrived, however, he found quite a number of dissatisfied people, who had no faith in him nor in the work of the Lord. He lost no time in ridding the Church of these. Strange to say, some of these men had been leaders in the cause.

At a conference in Far West a number of prominent men were excommunicated from the Church, among them Oliver Cowdery and David Whitmer, witnesses to the Book of Mormon, and the two apostles, Luke and Lyman Johnson. But Cowdery and Whitmer, never denied their testimony to the Book of Mormon, though they lived many years after the Saints were settled in the Valleys of the Mountains.

Joseph now experienced a few months of quiet, enjoying his literary labors, and peace with his people. But it was only a calm before the storm. While it lasted, however, the Lord revealed to him for the Saints some precious instructions for their temporal and spiritual welfare.

He was told (Doc. & Cov. Secs. 115:8-19) concerning the building of a temple at Far West; Adam-Ondi-Ahman was located where Adam shall come to visit his people (sec. 116); the law of tithing was made known; (Secs. 119 and 120) the Church was definitely named the Church of Jesus Christ of Latter-day Saints. (Sec. 115:3, 4). The Saints were called upon to broaden in their views and to gather out from all places to Zion. The Lord promised to make the great American desert where the Saints now thrive, and the then extensive but unsettled prairies and their solitary places, to bud and to blossom and to bring forth in abundance; while the mountains of Adam-Ondi-Ahman, the great Rocky Mountains, the valleys of which were then unsettled, were declared to have room enough for all. The Saints were commanded to turn out their Kirtland properties for debts, gather to Zion, to the land of his people and not "covet that which is but the drop, and neglect the more weighty matters." (Sec. 117).

E.—Expelled From Missouri.

It is only a proof that the revelations given to Joseph were inspired of God, to ask, "Why did he not understand the broader meaning of this revelation (Sec. 117) and instead of fleeing to Nauvoo, turn to the West where in the end the Saints were destined to become a great and mighty people?" He himself did not always understand the full import of the revelations of God to him. He often spoke better than he knew, a strong testimony that he was divinely inspired.

It must be that the people were not prepared to go further west at that time; they must be further tried in the fire of harsh experience and persecution; and back of them, and as the seed of the Church, must be placed the sacrificed life of the Prophet.

At any rate, it was only a month after this revelation was given that the political troubles began in Gallatin, Daviess County, (August 6, 1838) which resulted at length in a conflict that ended in the wholesale expulsion of the Saints from the State of Missouri. It came in mid-winter, in the midst of robbery, massacre, and suffering indescribable.

In the winter of 1838-9 from ten to twelve thousand Latter-day Saints (Note that they had grown from that many hundred, at the time of the Jackson County expulsion, to that many thousand, now) were driven from their homes. Says Whitney:

"Men, women, and children, still hounded and pursued by their merciless oppressors, fled from Missouri, leaving in places their bloody foot-

prints on the snow of their frozen pathway. Crossing the icy Mississippi they cast themselves, homeless, plundered and penniless, upon the hospitable shores of Illinois. There their pitiable condition, and the tragic story of their wrongs awoke widespread sympathy and compassion, with corresponding sentiments of indignation and abhorrence toward their persecutors." (*History of Utah*.)

F.—Joseph's Imprisonment—His Rebuke of the Guards

As early as October 30, 1838, Joseph the Prophet and his brother Hyrum, Parley P. Pratt and others were betrayed into the hands of armed mobocrats through the treachery of Colonel George M. Hinckle who was in command of the "Mormon" forces, and who was also an officer in the Missouri militia. They were tried by a court-martial on November 1, and sentenced to be shot next morning, but General Doniphan, (See *Improvement Era* Vol. 6, page 1 and 113) protested in the name of humanity, and the cruel sentence was not executed.

They were then sent to prison in Richmond jail, where they were kept in chains while the trial lasted from the 11th to the twenty-eighth of November. It was while there that Joseph made his famous rebuke to the foul-mouthed, vulgar guards, who boasted with blasphemy and filthy language of the murder, robbery, and foul deeds they had committed at Far West and other places among the "Mormons."

Parley P. Pratt (*Autobiography* p., 229) touchingly describes the incident:

"I had listened till I became so disgusted, shocked, horrified and so filled with the spirit of indignant justice that I could scarcely refrain from rising upon my feet and rebuking the guards; but had said nothing to Joseph, or any one else, although I lay next to him and knew he was awake. On a sudden he arose to his feet, and spoke in a voice of thunder, or as the roaring lion, uttering as near as I can recollect, the following words:

"**Silence, ye fiends of the infernal pit. In the name of Jesus Christ I rebuke you, and command you to be still; I will not live another minute and hear such language. Cease such talk, or you or I die this instant.**"

"He ceased to speak. He stood erect in terrible majesty. Chained, and without a weapon; calm, unruffled and dignified as an angel, he looked upon the quailing guards, whose weapons were lowered or dropped to the ground; whose knees smote together, and who, shrinking into a corner, or crouching at his feet, begged his pardon, and remained quiet till a change of guards.

"I have seen the ministers of justice, clothed in magisterial robes, and criminals arraigned before them, while life was suspended on a breath, in the Courts of England; I have witnessed a Congress in solemn session to give laws to nations; I have tried to conceive of kings, of royal courts, of thrones and crowns; and of emperors assembled to decide the fate of kingdoms; but dignity and majesty have I seen but once, as it stood in chains, at midnight in a dungeon in an obscure village of Missouri."

Joseph and Hyrum and some others were finally removed to Liberty

jail, Clay County, but most of the others were compelled to spend the winter in Richmond. It was, while the prophet was in Liberty jail that he wrote the sublime prayer, and prophecies, and the wonderful and broad instructions on the powers of the Priesthood, and the duty of the Saints to the persecutors, recorded in the 121, 122, and 123 sections of the Doctrine and Covenants, which every member of our class will wish to read. (Appoint members of the class to select some of the striking sentiments from these revelations, to be read at the next meeting.)

Cheering the scattered and exiled Saints from his dungeon cell, Joseph prophetically wrote: "Zion shall yet live, though she seemeth to be dead."

Joseph and Hyrum escaped from Liberty jail by the tacit permission of their drunken guards, and joined their families at Quincy, Ill., on the 22nd day of April, 1839.

REVIEW QUESTIONS—LESSON XII.

1. Repeat the lesson sentiment.
2. What caused the money panic in 1837?
3. Who was President?
4. How did the panic affect Kirtland?
5. What did some leading elders try to do while Joseph was absent in Missouri?
6. What was the result of the apostacy in Kirtland?
7. What did the Lord reveal to Joseph to save the Church?
8. Tell the results of the first English mission.
9. What two great events occurred in Great Britain?
10. What were the Saints in Jackson county commanded to do?
11. Tell of the expulsion from Missouri.
12. What was done with Joseph?
13. What did he say to the guards in Richmond jail?
14. What did Joseph write while in this jail?
15. How did he escape and when?

LESSON XIII

Joseph Smith, the Prophet

(Continued)

- A. FOUNDING OF NAUVOO.
- B. THE SECOND ENGLISH MISSION.
- C. VAN BUREN'S REPLY TO THE GRIEVANCES OF THE SAINTS.
- D. THE HEIGHT OF PROSPERITY.
- .. THE MARTYRDOM.

"I am going like a lamb to the slaughter, but I am as calm as a summer morning, I have a conscience void of offense toward God and toward all men."—Joseph Smith's statement, before the martyrdom.

A.—Founding of Nauvoo.

The site on which the Saints chose to locate in Illinois was situated on a beautiful though at first not healthful spot overlooking the Mississippi river which swept around it in a half circle. It was then called Commerce, but was later changed to Nauvoo, meaning the beautiful.

When Joseph arrived from Missouri having escaped out of the hands of his enemies, he was in a state of utter destitution, as were also his people. The location was so sickly that few others could endure its climate, but nevertheless the Saints, in their poverty and affliction, trustingly proceeded to build their homes anew. They were at first balked by deadly malaria fevers which scarcely a family escaped. Joseph filled his little house and his tents with the sick, attending them until he himself was prostrated, but the spirit of God rested upon him with great power, and on July 22, 1839, he arose from his own bed of affliction and went about administering to the sick in Nauvoo and across the river at Montrose, commanding them in the name of the Lord Jesus Christ to arise and be made whole; and it is recorded that all who heard him in faith were healed.

Many wonderful instances of healing are cited as a result of the faith of that day of miracles. One or two examples from the journal of President Wilford Woodruff must suffice:

"Many lay sick along the bank of the river, and Joseph walked along up to the lower stone house, occupied by Sidney Rigdon, and he

healed all the sick that lay in his path. Among the number was Henry G. Sherwood, who was nigh unto death. Joseph stood in the mouth of his tent and commanded him in the name of Jesus Christ to arise and come out of his tent, and he obeyed him and was healed.

"They visited the home of Elijah Fordham, who was supposed to be about breathing his last. When the company entered the room the Prophet of God walked up to the dying man, and took hold of his right hand and spoke to him; but Brother Fordham was unable to speak, his eyes were set in his head like glass, and he seemed entirely unconscious of all around him. Joseph held his hand and looked into his eyes in silence for a length of time. A change in the countenance of Brother Fordham was soon perceptible to all present. His sight returned, and upon Joseph asking him if he knew him, he, in a low whisper, answered 'yes'. Joseph asked him if he had faith to be healed. He answered, 'I fear it is too late; if you had come sooner, I think I could have been healed. The Prophet said, 'Do you not believe in Jesus Christ?' He answered in a feeble voice, 'I do'. Joseph then stood erect, still holding his hand in silence several moments, then he spoke in a very loud voice, saying, 'Brother Fordham, I command you in the name of Jesus Christ to arise from this bed and be made whole.' His voice was like the voice of God, and not of man. It seemed as though the house shook to its very foundation. Brother Fordham arose from his bed and was immediately made whole. His feet were bound in poultices, which he kicked off, then putting on his clothes he ate a bowl of bread and milk and followed the Prophet into the street.

"After healing the sick in Montrose, all the company followed Joseph to the bank of the river, where he was going to take the boat to return home. While waiting for the boat a man from the west, who had seen that the sick and dying were healed, asked Joseph if he would not go to his house and heal two of his children, who were very sick. They were twins and were three months old. Joseph told the man he could not go; but he would send some one to heal them. He told Elder Woodruff to go with the man and heal his children. At the same time he took from his pocket a silk bandanna handkerchief, and gave it to Brother Woodruff, telling him to wipe the faces of the children with it, and they should be healed; and remarked at the same time: 'As long as you keep that handkerchief it shall remain a league between you and me.'" Elder Woodruff did as he was commanded, and the children were healed.

President Woodruff kept the handkerchief to the day of his death, and it is at present in the keeping of his family.

During the summer and fall of 1839, Nauvoo arose like a fairy from the marshes; and under the blessings of God became a healthful and charming abiding place. Under Joseph's guiding and directing care, the Saints prospered marvelously in temporal affairs, and their spiritual interests were nourished abundantly by his wise admonitions and counsels. Many souls believed the gospel, through his teachings, and joined the Church.

B.—The Second English Mission.

The second English mission, in conformity with the revelation given through Joseph in Far West, July 18, 1838, (Doc. & Cov. Sec. 118) had

been delayed owing to the ravages of sickness and the drivings of the Saints. But in August and September of 1839, seven of the Twelve left for England under the supervision of Brigham Young to fill their callings with their families, and even themselves still suffering from the effects of sickness. This mission was a remarkably prosperous movement, and when President Young with some of his brethren returned to Nauvoo about two years later, great progress had been made: the *Millennial Star* had been established; 5,000 copies of the Book of Mormon had been printed; with 3,000 of the first edition of our present hymn book, and 50,000 tracts; 1,000 converts were sent to America, and 3,000 added to the Church by baptism.

C.—Van Buren's Reply to the Grievances of the Saints.

Joseph, soon after founding Nauvoo, took steps to lay before the general government the grievances of the Saints who had been driven from Missouri. To this end he and Judge Elias Higbee left in late October, 1839, for Washington. One incident on the way must be related, showing the courage, coolness, and physical strength of the Prophet, as well as the prejudice against the "Mormons":

"Joseph and Judge Higbee traveled in the coach; and on the way while they were passing through the mountains, the driver of the stage stopped at a public house to get some liquor. While he was gone, the horses took fright and ran down a steep hill, at full speed. The coach was crowded with passengers, some of whom were members of Congress, with two or three ladies. There was very much excitement in the vehicle. Joseph did all he could to calm his fellow-passengers and was able to reassure most of them. But he had to hold one woman to keep her from throwing her infant out of the stage window. As soon as he got the people in the coach under control, he opened the door; and, securing his hold on the side, he climbed up into the driver's seat, a feat requiring physical strength as well as nerve and a cool head, for the stage was pitching and rolling like a boat in a storm. He instantly seized the lines and stopped the maddened steeds. They had run about three miles; but the coach, horses and passengers all escaped without injury—thanks to Joseph's presence of mind and courage. The passengers praised him extravagantly; they thought his conduct most heroic; and the members of Congress even went so far as to suggest that the incident should be mentioned to that body, as such a deed of daring deserved a public recognition. But upon inquiring of Joseph what his name was, in order to mention it as that of the hero who had saved their lives, they found that their deliverer was Joseph Smith, the 'Mormon Prophet.' The mere mention of the name was sufficient for them, and he heard no more of their praise, gratitude or promises of reward."

You will remember that Martin Van Buren was the President. He was generally considered weak and incompetent, and his administration unsuccessful and inglorious. The financial panic had added reproach and contempt to the popular estimate of feebleness and impotence in the head of the government, who retired with little love from the people.

Joseph and Judge Higbee called on him on November 29, and told

him what had taken place, and presented the claims of 491 persons against Missouri, amounting in all to \$1,500,000. President Van Buren treated them at first indifferently, but finally listened to the petition, and also to the gospel which Joseph explained to him. When Joseph and his friends last called on the President, he treated them with insolence, and it was at that time that President Van Buren made the remarkable, now famous, reply: "Your cause is just, but I can do nothing for you; and if I take up for you, I shall lose the vote of Missouri."

He had in mind, doubtless, the thought to enter the field as nominee for a second term as President, and feared that the cry of "states rights" might be used against him. Nothing was ever done, either by the Executive or Congress, to call Missouri to account for the cruel wrongs it had inflicted upon the "Mormons."

Joseph remained in Washington over winter and returned to Nauvoo the following March, disgusted thoroughly with politicians, though he had learned many lessons in becoming acquainted with public men and policies. Van Buren was defeated by the Whig candidate, Wm. Henry Harrison, who became the ninth president of the United States, in 1841, but died within a month, and Vice-president John Tyler, of Virginia, became president.

By this time the "Mormons" again began to take an active part in politics—a right which had brought upon them serious troubles in the past and which was destined again to overwhelm them with great sorrow—though at present it was an important element in their peace and prosperity. They voted against Van Buren and for Harrison, in the presidential election of 1840; not, perhaps, so much because they were Whigs as that Van Buren was their enemy. They also helped to elect the celebrated Stephen A. Douglass to the Senate.

As a beginning of the persecution to come, on the very day after the death of Joseph's father, in 1840, Governor Linburn W. Boggs, of Missouri, made a demand on Governor Carlin of Illinois for Joseph the Prophet, and some of the leading elders, on the ground that they were fugitives from justice. The requisition papers were unserved, but the unpleasant incident, like a cloud on the clear horizon of Joseph and his people, was the forerunner of a "Storm which, though not bursting forth instantly, shall know no lull, when once its fury breaks, till the blood of that Prophet has been shed, and another a crowning exodus of that people—from the confines of civilization to the wilds of the savage west—shall have startled by its strangeness, and awakened by its unparalleled achievement, a world's wonder." (*Whitney's Utah*, Vol. 1, p. 178.)

D.—The Height of Prosperity.

Success now attended the Saints, at home and abroad, and never before had Joseph's surroundings been so propitious as at this time.

This year, 1842, he and his people were at the height of prosperity. They were in the very midst of fulfilling the revelation given to Joseph, January 19, the year previous. (Sec. 124). People flocked to the city from all directions to build up the "corner stone of Zion." The University and Nauvoo legion had been organized, under the charter granted by the legislature in the winter (1840-1); the corner stones of the Nauvoo Temple had been laid (April 6, 1841); public buildings were erected; the Relief Society of the Ladies was organized (March 17, 1842); the Wentworth letter was written by Joseph, giving a history of the Church, its progress and persecutions, and closing with the articles of faith (Cannon's *Life of Joseph Smith*, pages 364-370); and other writings, explaining the belief and history of the Latter-day Saints, were scattered broadcast over the whole world.

"Hundreds were baptized. Beautiful homes, surrounded by lovely gardens, sprang into existence; industries flourished with the increase of population; the thrift, energy and union of the people promised to make the city the largest in the state. Nauvoo, the Beautiful, soon numbered 20,000 souls." (*Brief History of the Church*, page 91.)

But in the midst of it all, Joseph with prophetic vision saw premonitions of coming calamities, as witness this prediction given on the 6th day of August, 1842, in conversation with some of the brethren in Montrose, Iowa:

"I prophesied that the Saints would continue to suffer much affliction, and would be driven to the Rocky Mountains. Many would apostatize, others would be put to death by our persecutors, or lose their lives in consequence of exposure and disease; and some would live to go and assist in making settlements and building cities, and see the Saints become a mighty people in the midst of the Rocky Mountains."

E.—The Martyrdom.

The original troubles which led up to the martyrdom was perhaps as much due to apostates and false friends in the Church, as to the mob or to any other cause from without.

Joseph, in the winter of 1843-4, had announced himself a candidate for the Presidency of the United States, more, doubtless, to prevent political complications for his people than with any hope, or perhaps any desire, to become president. He was nominated January 29, 1844. In a printed proclamation the Prophet defined his position on the burning political questions of the day. It was entitled, "Views on the Powers and Policy of the Government of the United States." In it he expresses his views on slavery, the coming great national question; the admission of Texas (where citizens had rebelled against Mexico in 1835) which was the leading question on which the people divided in the presidential election of 1844; the abolition of imprisonment for debt; the investment of power in the President to call the army to suppress mobs; and many other excellent features.

James K. Polk of Tennessee was the Democratic candidate, and the Whigs chose their favorite leader, Henry Clay. Polk was elected and the hopes of Clay to reach the Presidency were forever defeated.

Prof. Samuel F. B. Morse had just completed his telegraph line between Baltimore and Washington, the first telegraph line in the world, with the \$30,000 that he had succeeded the year before in getting Congress to appropriate. The news of Polk's nomination by the Baltimore convention of May 29, was sent to Washington by the magnetic telegraph, and was the first dispatch ever so transmitted. The event marked an era in the history of civilization.

Joseph Smith the Prophet did not live to witness the election. Less than a month after Polk's nomination, on June 27, 1844, he and his brother, Hyrum, the Patriarch, were shot and killed in Carthage jail, by an armed mob of from 150 to 200 persons, painted black. When Joseph went to Carthage to deliver himself up to the pretended requirements of the law, two or three days previous to his assassination, he said, "I am going like a lamb to the slaughter; but I am as calm as a summer's morning; I have a conscience void of offence towards God, and towards all men. I shall die innocent and it shall yet be said of me—he was murdered in cold blood." (See Doctrine and Covenant Secs. 127 and 135.)

The fate of Nauvoo and her people; the unparalleled exodus to the Rocky Mountains, under President Brigham Young; and the subsequent thrilling history of the Saints in settling Utah and surrounding states, must be told later, and in other biographies. After dwelling in the next lesson on the character and labors of the martyred prophet, we will return to earlier days and consider the lives of some of the characters, who, with Joseph, under the guidance of the Lord, laid the foundations of the Church and helped to establish this "marvelous work and a wonder."

REVIEW QUESTIONS—LESSON XIII.

1. Repeat the lesson sentiment.
2. When Joseph reached Illinois what conditions did he find?
3. Relate one of the incidents of healing the sick.
4. Under Joseph's care, how did Nauvoo prosper?
5. What was the result of the second mission to England?
6. Soon after Nauvoo was founded, what did Joseph do to lay before the country the grievances of the Saints?
7. What does Joseph's stopping the runaway show?
8. How was Joseph received by President Van Buren?
9. Repeat the President's remarkable reply.
10. Describe the conditions in Nauvoo in 1842.
11. What prophecy was made by Joseph at this time?
12. Why did Joseph announce himself a candidate for the Presidency of the United States?
13. What great event occurred when President Polk was nominated?
14. When and where was Joseph the Prophet martyred?

LESSON XIV.

Joseph Smith, the Prophet

(Concluded)

- A. PRATT'S PEN PICTURE OF THE PROPHET JOSEPH.
- B. GEORGE Q. CANNON'S ESTIMATE OF JOSEPH AS AN ATHLETE.
- C. REFLECTIONS ON THE LIFE OF JOSEPH SMITH.

"A prophet and a poet than whom none mightier, save the very Son of God, ever struck the harp of truth, and made it vibrant with the music of the spheres."—Orson F. Whitney.

A.—Pratt's Pen Picture of the Prophet Joseph.

"Joseph Smith was in person tall and well built, strong and active; of a light complexion, light hair, blue eyes, very little beard, and of an expression peculiar to himself, on which the eye naturally rested with interest, and was never weary of beholding. His countenance was ever mild, affable, beaming with intelligence and benevolence; mingled with a look of interest and an unconscious smile or cheerfulness, and entirely free from all restraint or affectation of gravity; and there was something connected with the serene and steady, penetrating glance of his eye, as if he would penetrate the deepest abyss of the human heart, gaze into eternity, penetrate the heavens, and comprehend all worlds. He possessed a noble boldness and independence of character; his manner was easy and familiar; his rebuke terrible as the lion; his benevolence unbounded as the ocean; his intelligence universal, and his language abounding in original eloquence peculiar to himself—not polished—not studied—not smoothed and softened by education and refined by art; but flowing in its own native simplicity and profusely abounding in variety of subject and manner. He interested and edified, while at the same time, he amused and entertained his audience; and none listened to him that were ever weary with his discourse. I have even known him to retain a congregation of willing and anxious listeners for many hours together, in the midst of cold or sunshine, rain or wind, while they were laughing at one moment and weeping the next. Even his most bitter enemies were generally overcome, if he could get their ears. I have known him when chained and surrounded with armed murderers and assassins who were heaping upon him every possible insult and abuse, rise up in the majesty of a son of God and rebuke them in the name of Jesus Christ, till they quailed before him, dropped their weapons and on their knees begged his pardon and ceased their abuse. In short, in him the characters of a Daniel and a Cyrus were wonderfully blended. The

gifts, wisdom and devotion of a Daniel were united with the boldness, courage, temperance, perseverance and generosity of a Cyrus. And had he been spared a martyr's fate till mature manhood and age, he was certainly endued with powers and ability to have revolutionized the world in many respects and to have transmitted to posterity a name associated with more brilliant and glorious acts than has yet fallen to the lot of mortals. As it is, his work will live to endless ages, and unnumbered millions yet unborn will mention his name with honor."

B.—George Q. Cannon's Estimate of Joseph as an Athlete.

"When the Prophet first went to Commerce he was thirty-three years old; and he was martyred in his thirty-ninth year. Despite the outrages perpetrated upon him and the privations which he had endured, he was during this period still a man of great physical beauty and stateliness. He was just six feet in height, standing in his stockings, and was grandly proportioned. In his mature years he weighed about two hundred pounds. His eyes were blue and tender; his hair was brown, plentiful and wavy; he wore no beard, and his complexion was one of transparency so rare as to be remarkable; the exquisite clearness of his skin was never clouded, his face being naturally almost without hair. His carriage was erect and graceful; he moved always with an air of dignity and power which strangers often called kingly. He was full of physical energy and daring. Without any appearance of effort he could perform astonishing feats of strength and agility; and without any apparent thought of fear he met and smiled upon every physical danger. From his boyhood up he was fond of athletics, and in his mature years, and at the very zenith of his fame, he loved to unbend and wrestle or jump with a friend. The men who could contest with him were very few. He could stand and leap a bar higher than his head. When his situation would permit he was as happy as a school boy to join in manly sports.

"He showed a sense of gentle humor in his games. On one occasion two sectarian ministers had addressed themselves to him with the boasted purpose of conquering him in argument. His theological strength dumbfounded them; he drove them from one position to another until they were glad to cry for quarter. Then, as they were about to depart with a crestfallen air, he said to them in a tone of kindness: 'Come, gentlemen, since you withdraw from the contest of logic, let us jump at a mark. I think I can beat you at this.'

"The preachers hastened away, filled with indignation, and spread all manner of ridiculous reports concerning Joseph Smith because he could condescend at times to run or jump or wrestle like a boy. Probably their defeat in argument had more than the professed shock to their religious sensitiveness to do with their indignation.

"He was always gentle and good-natured in his sports. Several men are yet living who jumped or tried a fall with the Prophet. They say Joseph did not lose dignity in these sports. His rare physical beauty and grace, and his athletic excellence set him far above his fellows and made his condescension seem kingly.

"Nearly every one of his commentators, whether friend or foe, speaks of him as a handsome man, of distinguished appearance, and possessing a marvelous power of fascination. By his opponents, the inspiration which was over him and upon—enveloping and permeating him and radiating from his whole being—was attributed to magnetism.

"In every association with his fellow-beings he was considerate and just. He was always willing to carry his part of the burden and to share in any suffering or deprivation inflicted upon his friends. He was gentle to children and universally won their love. Elder Lyman O. Littlefield, now of Logan, Utah, was a boy of thirteen years old with the Camp of Zion, which went up into Missouri. He narrates an incident of that journey which is characteristic of the Prophet's entire life, for his deeds and words of thoughtfulness were a constantly flowing stream. As we recollect Elder Littlefield's statement, it was this:

"The journey was extremely toilsome for all, and the physical suffering, coupled with the knowledge of the persecutions endured by our brethren whom we were traveling to succor, caused me to lapse one day into a state of melancholy. As the camp was making ready to depart I sat tired and brooding by the roadside. The Prophet was the busiest man of the camp; and yet when he saw me, he turned from the great press of other duties to say a word of comfort to a child. Placing his hand upon my head, he said, 'Is there no place for you, my boy? If not, we must make one.' This circumstance made an impression upon my mind which long lapse of time and the cares of riper years have not effaced.

"Joseph always sought to help the distressed. A cry of sorrow quickly touched his ear, and its appeal invariably aroused him to helpful action.

"When he had become educated and refined as gold in the furnace by his communion with the Holy Spirit, his words were heeded as if they were falling jewels. He never had to beg for listeners; nor had he to ask twice an audience with any one who had once met him. The great men of the nation with whom he came in contact, felt the power of his mighty spirit. He was their peer as a philosopher and a statesman. He was more, because he not only knew the past, but he saw the future."

C.—Reflections on the Life of Joseph Smith, the Prophet.

Joseph Smith was not quite thirty-nine years of age, when he was called upon to lay down his life for the cause that he was instrumental in the hands of God in establishing upon the earth.

His life is a wonderful example of progress and action. Think of what he learned and achieved in those years! His whole career teaches the value and nobility of work. But it teaches also that the work we do should be agreeable to the will of our Father in heaven; also that his will can be known by every one of us, if we do as Joseph did,—ask the Lord in faith.

While Joseph Smith was still a boy, he sought God in prayer and found him; as a result he startled all the world with the knowledge that God is in the likeness of man; and that he can and will reveal himself to men in answer to prayer; just as well to-day as in Bible times.

As a youth, Joseph was shown heavenly visions which taught many precious truths, among them the hidden resting place of a wonderful record of the old inhabitants of America, containing the fulness of the Gospel, and which he later obtained, translated by the gift and power of God, and published in his poverty, to the world. Hundreds of thousands of copies of the Book of Mormon have since been distributed, in many languages, and in many nations of the earth, and read with profit by the people.

As Joseph ripened into young manhood, and when he was less than twenty-five years of age, he organized, by command of God, the Church of Jesus Christ, and, by appointment, stood at the head of the greatest gospel dispensation in the history of the world.

As a man, Joseph laid the foundation of the Church, God's "marvelous work and a wonder" so broad and strong that those laborers who have followed after find in it no defects; but, on the contrary, ample room and scope to erect a magnificent superstructure. He revealed the most complete, strong, admirable and perfect organization for the government of the Church, ever known among men. No other has ever equaled it.

Then, in the revelations he received, he pointed out to coming generations the way for the growth and advancement of that organization.

He was a philosopher, and as such he laid bare eternal truths that were far in advance of the thought of the day and time in which he lived; and that even yet direct the way to fields unexplored by men of great learning.

As a writer, he added to literature some of the loftiest, most powerful, and most beautiful poems of the age. The Book of Mormon, the Pearl of Great Price, the Doctrine and Covenants, and his autobiography, contain sublime thoughts that invite the careful study of every seeker after truth. Witness the "Three Glories," the "Prophecy of Enoch," the "Prayer in Liberty Jail,"—proclaiming universal salvation; the glory of ancient and modern Zion; the mystery of human suffering and the evils of unrighteous dominion.

"I affirm," says Orson F. Whitney, (*Improvement Era*, vol. 9, page 143), "that the mind which could grasp such splendid and exalted principles, and utter them in a manner so powerful, was essentially a literary mind, the mind of a prophet and a poet, than whom none mightier, save the very Son of God, ever struck the harp of truth, and made it vibrant with the music of the spheres."

As a prophet Joseph Smith penetrated the vistas of unborn years, and placed the view of the future before men of to-day, for their edification and salvation. He made the everlasting gospel of Jesus Christ so plain, so simple, so fascinating, that thousands go out by authority received through him, without price, as did the disciples of old, to proclaim the glad message anew: "The blind receive their sight, the lame walk, the lepers are cleansed, the poor have the gospel preached to them;" and the Lord works with them, "confirming the word with signs following."

He proclaimed the coming of Elijah to "Turn the hearts of the fathers to the children, and the hearts of the children to the fathers."

He founded temples and revealed their ordinances. He taught the doctrine of the gathering of Israel in the last days, and aided in the gathering of many thousands of the Saints; he founded a great city; and announced the migration of the Saints to the Rocky Mountains where, he prophetically announced, they were to become a great and mighty people

He received and gave authority to bind and to loose on earth, that it might be bound and loosed in heaven.

He taught the sacredness and the eternity of the marriage covenant; proclaimed the pre-existence of man; and made known humanity's close relationship to God, by declaring that in man the germ of Godhood lies concealed.

At length, while budding into the prime and strength of full manhood, even as the Savior before him, he sealed his mission with his blood. He died a martyr—but his works live on and grow in magnitude as the years roll on, and mankind will yet recognize that in the truths which God revealed to him, lie all the foundation principles of man's eternal progress.

REVIEW QUESTIONS—LESSON XIV.

1. Repeat the lesson sentiment. 2. What do you consider the most striking thought in Pratt's description of Joseph? 3. Did Joseph love manly sports? 4. What did he show in his games? 5. Name some of his characteristics which you admire. 6. What does his career teach? 7. Name something he did while a boy. 8. While a youth. 9. What great work did he do in young manhood? 10. As a man what did he accomplish? 11. Tell of him as a writer. 12. As a philosopher. 13. As a prophet. 14. What great doctrines did he make known?

LESSON XV.

The Three Witnesses

A. OLIVER COWDERY.

B. DAVID WHITMER.

C. MARTIN HARRIS.

In the mouth of two or three witnesses shall every word be established.—2 Cor. 13:1.

A.—Oliver Cowdery.

Oliver Cowdery was ordained by Joseph the Prophet the second elder in the Church of Jesus Christ of Latter-day Saints, on the day the Church was organized, and he was one of the original members of the Church. He is the first named of the three witnesses to the Book of Mormon. He was the first general Church recorder, and he preached the first public discourse in this dispensation, in the Whitmer home, in Fayette. He was the first named to take part in the Indian mission, the first in the West, and which resulted in several large tribes hearing the gospel, in the conversions at Kirtland, and in the establishment of Zion in western Missouri, then on the border line of the great Indian tribes. He was a member of the first high council in the Church, organized in Kirtland, February 17, 1834; and it was Oliver Cowdery and the Prophet Joseph who made a covenant with the Lord in Kirtland, in 1834, that if He would prosper them in their temporal affairs, they would give a "tenth to be bestowed upon the poor of his Church, or as he shall command." This covenant resulted in the first payment of tithing in the Church, as practiced by the Prophet and Oliver, about four years before the law was given to the Church, in 1838.

So we might go on and show how in the early rise of the Church Oliver Cowdery was very closely connected with the Prophet in its establishment upon the earth, and how he took part in nearly every important movement which the prophet inaugurated.

Oliver was less than a year younger than Joseph, having been born in Wells, Rutland County, Vermont, October 3, 1806. When he was nineteen years old he moved to New York where some of his elder brothers

were living. He acted as clerk in a store for about three years, and in the winter of 1828-9, he taught school in the town of Manchester, New York, in which vicinity you will remember Joseph received his first visions some years before.

School teachers in those days "boarded around" with the people, and on this account, and also because Joseph Smith, Senior, sent children to his school, Oliver boarded and became acquainted with the Smiths, and in this way heard of the remarkable visions of Joseph, Jr., and of his having received the plates of the Book of Mormon.

Oliver became intensely interested in these matters. He was a young man who believed that when he wished to know anything which he did not understand, if he would pray to the Lord, he would get understanding. So one night, as he went to bed, he prayed the Lord to enlighten his mind, and help him to learn the truth about these wonderful events. Then the Lord made known to him that he had been told the truth in regard to the finding of the plates. He then paid Joseph a visit, at Harmony, where Joseph was staying because of persecutions directed against him. Here he first met the prophet. (April 5, 1829.)

The meeting of the two was providential, for Joseph was unable to go on with the translation for want of a scribe. Oliver believed, and was engaged to help in the work. Two days after, Joseph again commenced to translate the Book of Mormon, with Oliver as scribe. From that time on for a number of years, Joseph and Oliver were very closely connected, in the translation and publication, and in all affairs of the Church generally.

One day very important events happened as they were translating. They found baptism for the remission of sins mentioned in the record. At that time no one on the earth had authority to baptize for the remission of sins. So they went out into the woods to pray to the Lord for light on this subject. While they were engaged in prayer, John the Baptist, a messenger from Heaven descended to them in a cloud of light, and placing his hands upon their heads, ordained them to the Aaronic Priesthood. (The words he used are found in Doc. & Cov. Sec. 13. Every member of the class should learn to repeat them.) Then he commanded them to go and be baptized and ordain each other, and directed that Joseph should first baptize Oliver, and then Oliver baptize Joseph. This they did, and then in turn ordained each other to the Aaronic Priesthood.

Only a short time thereafter, Peter, James and John, who held the Melchizedek Priesthood in the days of Jesus, appeared to them and conferred upon them its authority, and ordained Joseph and Oliver to this Priesthood. In this way, authority to act in the name of God was given to men in this dispensation, and no person on earth, only those who have received it through this source, possesses this authority.

It was about this time, also, (June, 1829), that the three witnesses

were shown the golden plates which contained the characters or engravings from which the Book of Mormon was translated. They saw them by the power of God. An angel came down from heaven and laid the plates before their eyes; and the voice of God told them that the work is true, and commanded them that they should bear record of it. They did so, and also testified that God commanded them to say and do what they did. (Read their testimony in the Book of Mormon.)

Among the other works that Oliver Cowdery did were these: He was one of the eight men present when the Prophet dedicated the Jackson County temple site, August 3, 1831; he was one of a committee of three to prepare and print the first edition of the revelations in the Doctrine and Covenants; and one of three to stand at the head of affairs in Missouri; in 1833, he became the publisher of the **Evening and Morning Star**, in Kirtland; he helped to choose the first Twelve Apostles; he was left in charge of the Church in Kirtland with Sidney Rigdon, while Joseph was away with Zion's Camp; he was present at the dedication of the Kirtland temple, and took active part in giving the elders their washings and anointings; in that temple, April 3, 1836, with Joseph, he saw and heard the Savior, and also Moses, Elias, and Elijah the Prophet, who committed to them certain keys or authority necessary for the great work of the Lord in the latter-days.

Oliver Cowdery was married to Elizabeth Ann Whitmer, a daughter of Peter Whitmer, January 22, 1832; and removed to Far West in 1837.

It was in 1838, that he became cold, and lost the spirit of the gospel, and actually sought to destroy the character of Joseph the Prophet, persecuted his brethren, treated the Church with contempt, and left his calling. On April 12, 1838, he was excommunicated, and considered no longer a member.

He then went to Michigan where he practiced law for some years. He never denied the truth of the Book of Mormon, but used every opportunity (and he had many which are recorded) to bear testimony to its divine origin.

In 1848, ten years later, when the prophet was dead and the remnants of the Pilgrim Saints, banished from Nauvoo, were encamped at Kanessville, Iowa, presided over by Orson Hyde, Oliver Cowdery made his way thither, and in the most humble way, acknowledged the authority of the Priesthood, and asked to be received again into the Church. He made a touching speech, and again bore testimony to the divinity of the Book of Mormon. He was received by baptism, and was promised that old offenses should be dropped and forgotten.

Then, in the winter of 1848-9, he brought his family to Council Bluffs, with a view to proceeding to the body of the Saints in Utah. While he was waiting for the spring emigrant trains, he determined to visit his wife's friends, the Whitmers, in Richmond, Missouri. Here he took sick

and died, March 3, 1850, in full faith and fellowship of the Church. His last moments were spent in testifying of the truth of the gospel as revealed through Joseph Smith.

David Whitmer, his companion witness, testified to Elders Orson Pratt, and Joseph F. Smith, in 1878:

"Oliver died the happiest man I ever saw. After shaking hands with the family, and kissing his wife and daughter, he said, 'Now I lay me down for the last time: I am going to my Savior;' and he died immediately with a smile on his face."

David Whitmer.

Though nearly a year older, David Whitmer was born the same year as the Prophet, near Harrisburg, Pennsylvania, January 7, 1805. His father Peter, removed to New York a few miles from Palmyra while David was yet an infant.

When Oliver Cowdery was on his way to first visit Joseph Smith the Prophet, he stayed at the Whitmer home, and promised David, who was his friend, that he would let him know the results of his visit, and whether there was any truth in the claims made by Joseph Smith. Later Oliver wrote David telling him that he, Oliver, was convinced that Joseph had the records. Oliver also wrote that Joseph had chosen him to be his scribe to assist in the translation of the plates. This followed by other letters, brought David to visit Joseph, and he went down to Harmony and found everything just as they had written him.

You will remember that Joseph says that while he and Oliver were translating in Harmony, one day in June, 1829, David Whitmer came to see them, bringing with him a two-horse wagon to take them to the Whitmer home, where they were promised not only help in writing, but board free, until they could finish the translation.

Joseph accepted, and it was at David's father's home that the work was finished and the copyright secured.

Peter Whitmer had an interesting family—one daughter, who married Oliver Cowdery, and five sons, viz., Peter, Jacob, John, David, and Christian—and they were not only all reared to appreciate the nobility of work, but to be God-fearing, and strict Presbyterians. But they all became very much interested in Joseph's work, and David, John, and Peter, Jr., became zealous friends of the prophet.

In June, 1829, David was baptized by Joseph Smith in Seneca Lake, and thereafter privileged to behold the plates and characters as one of the three witnesses. He went often with the prophet on missionary tours, after the organization of the Church, baptizing many. He was one of the original six members of the Church. The Whitmers removed to Ohio in the beginning of 1831, and in October of that year David was ordained a high priest. He soon thereafter removed to Jackson County,

Missouri, and in that county, with his wife, Julia A. Jolly, whom he married in 1830, shared in all the drivings and persecutions of the Saints in the expulsion of 1833.

He afterwards settled in Clay, and later in Caldwell, and then in Far West, taking a leading part in the affairs of the Saints, until he fell into transgression, and was excommunicated by the High Council at Far West, April 13, 1838. Some of the charges against him were, uniting with and possessing the same spirit as the dissenters; separating from the Church and neglecting his duties, and writing letters to Kirtland unfavorable to the cause and character of the Prophet Joseph Smith.

Shortly after his excommunication, he left Far West, and removed to Clay County, and in the latter part of 1838 settled in Richmond, Ray County, Missouri, where he continued to reside until his death, which occurred January 25, 1888, the last witness to the Book of Mormon to pass to the world beyond.

Notwithstanding his apostacy, he never wavered in his testimony to the truth and divinity of the Book of Mormon, but staunchly stood by it to the end.

He is described in a very interesting interview (see *L. D. S. Biographical Encyclopaedia* vol. 1, pp. 266-8) by Elders Orson Pratt and Joseph F. Smith, who visited him in 1878, ten years before his death, as "a good-sized man, * * * * and well preserved. He is close shaven, his hair perfectly white and rather thin; he has a large head, and a very pleasant, manly countenance that one would readily perceive to be an index to a conscientious, honest heart." To them he repeated his testimony, and gave a vivid description of incidents connected with the plates during the translation, and while Joseph and Oliver were at his father's home.

Some seven years before his death, a man named John Murphy published a statement in which he declares that in a conversation with him, David Whitmer denied his testimony as one of three witnesses of the Book of Mormon. To this Whitmer published a denial on March 25, 1881, that the world might know the truth. In it he says:

"I wish now, standing as it were in the very sunset of life, and in the fear of God, once for all to make this public statement; That I have never at any time denied that testimony or any part thereof, which has so long since been published with that Book, as one of the Three Witnesses. Those who know me best well know that I have always adhered to that testimony. And that no man may be misled or doubt my present views in regard to same, I do again affirm the truth of all my statements as then made and published."

C.—Martin Harris.

Martin Harris was the oldest of the three witnesses, having been born May 18, 1783, in Easttown, New York. When he was nine years of age his parents moved to Palmyra.

He made the acquaintance of the Prophet Joseph in the fall of 1827, just after the plates were delivered into his hands; and, as we have learned, gave Joseph \$50 to help him along in the work.

Harris carried the first characters which Joseph had transcribed to Professor Anthon in New York, who, being shown them by Harris, spoke favorably of them and the translation, until he learned that an angel of God had shown Joseph where the plates were hidden, and that a part of the book was sealed. Then he replied, in a sarcastic way: "I can not read a sealed book." This we believe was done in fulfilment of the words of Isaiah the prophet. (Isaiah 29:11, 12.)

Martin Harris returned again to Joseph on April 12, 1828, and immediately became his first scribe in the work of translation. But when they had translated 116 pages, he begged Joseph to give him the liberty to carry the writings home to show them. The Lord told Joseph that he must not do so. But Harris was insistent, and finally Joseph was permitted to give him the writings under certain conditions. These conditions were broken, and the writings were lost; not only that, but the plates were taken from Joseph by the angel Moroni, and only returned when Joseph had suffered much anguish and sorrow. What Martin Harris suffered is not recorded, but, in a revelation, he is severely censured by the Lord. (Doc. & Cov. Sec. 3.) Joseph was not permitted to translate that part of the record again. (Doc. & Cov. Sec. 10.)

But Martin Harris, however, was permitted to be one of the Three Witnesses to the Book of Mormon. The exact date upon which the three witnesses viewed the plates is not given in the Church records, but it was shortly after the translation was finished that they all met with the Prophet at the Whitmer home at Fayette. The three witnesses and Joseph went to a grove some distance from the house, where they continued to call upon the Lord, each in turn, until they prevailed, and He permitted an angel to come down from His presence to declare the truth to them. Martin Harris, because of his pride and stubbornness, was the last to receive the testimony. (For a minute account of the testimony of the Three Witnesses, see *M. I. A. Manual*, 1904-5, pp. 147-172.) He later contributed \$3,000 of his means for the printing of the Book of Mormon, an act for which his name should always be held in loving remembrance.

Like Oliver and David, Martin grew cold towards the Church, and separated from it. When there was a general movement of the Church from Kirtland, in 1838, as we have seen, Martin remained behind to live in Ohio.

After the martyrdom, in 1844, he supported the claims of a leading dissenter named James J. Strang, and went on a mission to England, in 1846, under his auspices. But he did not show much spirit in the Strang movement, and soon returned to Kirtland where he continued to reside until 1870.

During all these years of spiritual darkness for him, he held steadfastly and unwaveringly to the truth of his testimony to the Book of Mormon. He saw the angel, the plates, and the sacred instruments, and heard the voice of God saying that by His gift and power the record had been translated. These essential facts, expressed in the testimony, he never denied, but affirmed over and over again.

In 1869, twenty-two years after the Saints settled in Utah, Elder Edward Stevenson, later one of the First Council of Seventy, visited Martin Harris at Kirtland; and, returning to Utah, kept up a correspondence with him. Martin Harris, now in his 88th year, was touched by a love for the old cause, and in one of his letters expressed a wish to visit the Saints in their mountain home. Elder Stevenson raised enough money by subscriptions, went east, and brought back to Utah the old witness to the Book of Mormon. They arrived in Salt Lake City on August 30, 1870, just a few months after the first railway engine had sounded its alarum to the city of the Saints. (January 10, 1870.)

On September 4, he spoke before a large congregation of Saints in Salt Lake City, reaffirming his testimony to the Book of Mormon, as he had done on the way, and as he continued to do until the day of his death. He was by baptism and re-confirmation again received into the Church as a member. For some time he remained in Salt Lake, then moved to Smithfield, Cache County; and later to Clarkston where he continued to live at the home of his son, Martin Harris, Jr., until he died, on July 10, 1875, over ninety-two years of age.

The one thing that occupied his last days was the truth of the testimony of the Book of Mormon, and when, a few hours before his death, Bishop Simon Smith called on him and told him that the Book of Mormon was about to be published in the Spanish language, the news seemed to put new life into him, and he conversed freely upon the subject. His last words were about the witnesses to the Book of Mormon.

Notice that each of the three men who were chosen to testify to the truth of the Book of Mormon, left the Church, but not one of them ever denied the testimony that stands as a witness to its divine origin. The truth endures forever. The testimony of the Three Witnesses stands unimpeached.

REVIEW QUESTIONS—LESSON XV.

1. Repeat the lesson sentiment.
2. As Joseph and Oliver were translating what occurred in regard to baptism?
3. What words did John the Baptist use in ordaining Joseph and Oliver to the Aaronic priesthood?
4. How was authority given men in this dispensation to act in the name of the Lord?
5. What were some of the works that Oliver did?
6. Did he make any serious mistake?
7. Did he die a member of the

Church? 8. When was David Whitmer baptized? 9. Did he ever deny his testimony? 10. Who was the last of the three witnesses to die? 11. When and where was Martin Harris born? 12. How were the plates shown to the three witnesses? 13. For what special act should his name always be held in loving remembrance? 14. How did Martin Harris pass his last years?

LESSON XVI.

Hyrum Smith, the Patriarch

- A. SKETCH OF HIS LIFE.
- B. HIS CALLINGS IN THE CHURCH.
- C. THE MARTYRDOM.
- D. HYRUM'S CHARACTER.

"Blessed is my servant Hyrum Smith, for I, the Lord, love him because of the integrity of his heart, and because he loveth that which is right before me, saith the Lord."—Doc. & Cov. Sec. 124-15.

A.—Sketch of his Life.

In the life of the Prophet Joseph we have almost also the life of Hyrum the Patriarch, for they were never separated more than six months at one time during the days they lived upon the earth.

Hyrum was the second son of Joseph Smith, Senior, and Lucy Mack, and was born February 9, 1800, being thus nearly six years the senior of the Prophet.

Like his prophet brother, he spent his early youth upon the farm; and when he heard of his brother's vision, he believed, entered with zeal into the work of preparation for the establishment of the Church, and was baptized in Seneca Lake, in 1829.

On the second of November, 1826, he had married Jerusha Barden, at Manchester, New York, with whom he had a family of six children, Lovina, Mary, John, (now the venerable Patriarch of the Church) Hyrum, Jerusha and Sarah. Eleven years after his marriage he became a widower, while absent in Far West, Missouri. He married Mary Fielding the same year (1837) and with her had two children, Joseph F. Smith and Martha, Joseph F. being today the respected, honored and beloved President of the Church of Jesus Christ of Latter-day Saints. This was the year of the trying scenes in Missouri, which culminated in the expulsion, in the fall of 1838.

Before her first child, Joseph, was yet born, she was called to part with her husband under very trying circumstances. We have learned how a number of the brethren were arrested, after having been betrayed into

the hands of the mob by Colonel Hinckle. Parley P. Pratt (*Autobiography*, page 208) describes the farewell of the Smith family in Far West as follows:

"As I returned from my house towards the troops in the square, I halted with the guard at the door of Hyrum Smith, and heard the sobs and groans of his wife, at his parting words. She was then near confinement; and needed more than ever the comfort and consolation of a husband's presence. As we returned to the wagon we saw Sidney Rigdon taking leave of his wife and daughters, who stood at a little distance, in tears of anguish indescribable. In the wagon sat Joseph Smith, while his aged father and venerable mother came up overwhelmed with tears, and took each of the prisoners by the hand with a silence of grief too great for utterance."

Hyrum shared with Joseph the despitful treatment of Liberty jail; the freedom, the sorrows, and the joys of those six years of toil, care and anxiety that passed between the Missouri expulsion and the day when the City of Joseph, Nauvoo the Beautiful, with 20,000 thrifty inhabitants was at the height of her prosperity; and stood by him to the bitter end in Carthage, (June 27, 1844) where they both sealed their testimonies with their blood, martyrs to the cause of truth.

At his death he held several military offices in the Nauvoo legion; and several civil offices in the city government. For Zion's Camp he and Lyman Wight had gathered a company of volunteers in Michigan who joined the camp June 8, making its numbers 205. That same day he was chosen captain of twenty men who were selected as life-guards to the Prophet Joseph, with George A. Smith as armor bearer.

B.—His Callings in the Church.

Hyrum was one of the eight witnesses to the Book of Mormon, who solemnly testified to all the world that Joseph the Prophet had in his charge the plates of the Book of Mormon, which had the appearance of gold; that he showed them to the witnesses; and that they handled them with their hands, and saw the engravings which were on the plates, and which had the appearance of old and curious workmanship.

The testimony of these eight witnesses differs essentially from that of the Three Witnesses in the way the plates were shown. To the three witnesses, an angel presented the plates, and the voice of the Lord declared to them that they had been translated by the gift and power of God, and shown by His grace; to the eight witnesses, one of whom was Hyrum Smith, Joseph the Prophet exhibited the plates, and nothing is said in their testimony as to the translation, but it is declared that these eight men saw them and hefted them, and knew of a surety that Joseph had them. One is a spiritual manifestation, and the other, temporal; as if in this as in all other things, spiritual and temporal must be united to make a perfect whole.

When Hyrum was about thirty-seven years of age, he was appointed and sustained by a conference in Far West, second counsellor to President Joseph Smith, in the First Presidency, in the place of Frederick G. Williams who was rejected. He held his position, with honor and integrity, until he was called by revelation, January 19, 1841, to take the office of Patriarch to the whole Church.

The revelation calling him to the office of Patriarch, the first received in Hancock County, Illinois, after the prophet's escape from Missouri, gives in a very few words the index to Hyrum's character—integrity, and the love of right. (Doc. & Cov. Sec. 124:15). For these qualities, the Lord blessed him, and declared that he loved him. He had been appointed to this office, by right as well as by the blessings of his father, Joseph, who died on the previous Sept. 14, and now that calling and blessing were confirmed:

That my servant Hyrum may take the office of Priesthood and Patriarch which was appointed unto him by his father, by blessing and also by right. That from henceforth he shall hold the keys of the patriarchal blessing upon the heads of all my people, That whoever he blesses shall be blessed, and whoever he curses shall be cursed; that whatsoever he shall bind on earth shall be bound in heaven; and whatsoever he shall loose on earth shall be loosed in heaven; and from this time forth I appoint unto him that he may be a prophet, and a seer, and revelator unto my church, as well as my servant Joseph.

"That he may act in concert also with my servant Joseph and that he shall receive counsel from my servant Joseph, who shall show unto him the keys whereby he may ask and receive, and be crowned with the same blessing, and glory, and honor, and Priesthood, and gifts of the priesthood, that once were put upon him that was my servant Oliver Cowdery.

"That my servant Hyrum may bear record of the things which I shall show unto him, that his name may be had in honorable remembrance from generation to generation, for ever and ever."

In another verse, (124) in the same section, the purpose of patriarchal blessings is given. It is that the person who receives the blessing may not fall when the hour of temptation comes upon him. In other words, it is a help to aid him in the way of right.

The blessing which Hyrum's father gave to him, on the day of his death, is recorded in Lucy Smith's **History of the Prophet**, as follows:

"At this Hyrum bent over his father and said: 'Father, if you are taken away, will you not intercede for us at the throne of grace, that our enemies may not have so much power over us?' He then laid his hands upon Hyrum's head and said:

"My son, Hyrum, I seal upon your head your patriarchal blessing, which I placed upon your head before, for that shall be verified. In addition to this, I now give you my dying blessing. You shall have a season of peace, so that you shall have sufficient rest to accomplish the work which God has given you to do. You shall be as firm as the pillars of heaven unto the end of your days. I now seal upon your head the patriarchal power, and you shall bless the people. This is my dying blessing upon your head in the name of Jesus. Amen."

C.—The Martyrdom.

In life, Joseph and Hyrum were not divided, and in death they were not separated. On the morning after Hyrum had made ready to go to Carthage, which both Joseph and he seemed to know was the road which led to death, he read a paragraph from near the close of the 12th chapter of Ether, in the Book of Mormon, and turned down the leaf upon it:

“And it came to pass that I prayed unto the Lord that he would give unto the Gentiles grace, that they might have charity. And it came to pass that the Lord said unto me, if they have not charity, it mattereth not unto thee, thou hast been faithful; wherefore thy garments shall be made clean. And because thou hast seen thy weakness, thou shalt be made strong, even to the sitting down in the place which I have prepared in the mansions of my Father. And now I bid farewell unto the Gentiles; yea, and also unto my brethren whom I love, until we shall meet before the judgment seat of Christ, where all men shall know that my garments are not spotted with your blood.” (Ether 12:36-38.)

D.—Hyrum’s Character.

Hyrum Smith was eminently just in his dealings with men. Favoritism and partiality had no effect upon him when shown to him by others; and in his own life he was never known to make a practice of them. He was counted a perfect gentleman by all who knew him. A number of years ago, on a visit to Kirtland, President Smith called upon a Mrs. Turk, who was a non-member of the Church, but who came to Kirtland when a young girl, and who was well acquainted with his father, Hyrum. Speaking of the early characters in the Church, this is what she said of Hyrum: “I never knew Joseph very well, but Hyrum I remember distinctly. I have heard him preach often. The Presbyterian minister here who met Hyrum said in my hearing, and I am convinced from my recollection also, that his words are true. ‘Whatever else other ‘Mormons’ might have been, Hyrum was a perfect gentleman.’”

A little incident will illustrate his sympathy, love and care for the poor. An old British Canadian soldier, whose name was George Mills, had been employed by the Temple committee, at Nauvoo, to obtain timber on the Mississippi river for the building of the Nauvoo temple. While engaged in this work, the man took a severe cold, and inflammation settled in his eyes. He became practically blind, at least so blind that he could not distinguish anything but the daylight and the dark. This helpless man Hyrum Smith took into his home as a member of his family. There he remained not only during the lifetime of the Patriarch, but he came to Utah with the family, and lived with them until President Smith’s mother died. The kindness shown to this unfortunate soldier was a pure display of compassion, since there was neither obligation resting upon Hyrum nor any request of the Church

to have him care for the lonely man. That the man was unfortunate and in need was sufficient to awaken the mercy of his benefactor. Strange to say, the old soldier was not even a Latter-day Saint, but was nevertheless looked after and cared for just as well as any member of the family or of the Church.

Hyrum's sympathy for the aged, the unfortunate and the helpless, caused him to extend similar favors to many others of this class. Margaret Bryson, a helpless widow, Mother Conklin, and others who might be named, thus partook of the hospitality and help of Hyrum Smith and his family. He was a defender and a helper of the poor. His sympathy went out to all men but especially to those who were in unfortunate circumstances. Another strong characteristic of the Patriarch was his desire for peace. He was pre-eminently a peace-maker, full of love and sympathy, with a disposition as calm as a summer's morning. He was deliberate in action, and moderation was one of the prevailing virtues of his life.

REVIEW QUESTIONS—LESSON XVI.

1. Repeat the lesson sentiment.
2. How did Hyrum spend his early years?
3. When and to whom was he married?
4. Describe the parting with his family in Far West.
5. Name his callings in the Church.
6. How does the testimony of the eight witnesses differ from that of the three?
7. When was he called to be Patriarch to the Church?
8. What are the words of the Lord giving the index to Hyrum's character?
9. What is the purpose of Patriarchal blessings?
10. Give the main points in Hyrum's blessing pronounced upon him by his father Joseph Smith, Senior.
11. What striking thought is contained in the Book of Mormon passage which Hyrum read just before he left for Carthage?
12. Relate an incident showing Hyrum's love and care for the poor.
13. Why was he a great man? Name some other traits of his character.

LESSON XVII.

Parley Parker Pratt

A. GENERAL SKETCH.

B. HIS EARLY LIFE.

C. HIS CONVERSION TO MORMONISM.

"Should the author be called to sacrifice his life for the cause of truth, he will have the consolation that it will be said of him, as it was said of Abel, 'He, being dead, yet speaketh.'"—Preface to *"Voice of Warning"*, 2nd Edition.

A.—General Sketch.

We believe we are justified in calling Parley Parker Pratt the first poet next to the Prophet Joseph of this dispensation, among the Latter-day Saints.

Parley Parker Pratt was a natural poet, or prophet, which is much the same, and an enthusiastic missionary. His Indian mission to the west, on foot, through untrodden wilds; his New England mission, in 1835; his establishment of the Gospel in Canada, in 1836; and the following year in New York, where he founded a large branch of the Church; his English missions in 1840, and 1846; and his constant labor in the ministry, in times between, are proof enough of the latter assertion. His writings, including his **Autobiography, Voice of Warning, Key to Theology, History of the Missouri Persecutions, Millennium**, and other poems and miscellaneous publications, most of which are still in print, are proof enough that he was both a poet and a prophet.

The oldest publication in the Church now in print, the **Millennial Star**, still fresh from the press every week, carrying the same glad message to the nations, was first edited by him in 1840; he also founded **The Prophet**, a publication printed in the later 40's, in New York.

He passed through the persecutions in Jackson County; and later was in the drivings from Missouri; he took part in the building of Nauvoo, and was a pioneer to Utah, in 1847, where he labored incessantly among the people, preaching and teaching. Then in 1851, he went on a mission to the Pacific Islands and South America, returning in the sum-

mer of 1855, over the Sierra Nevadas to his home. But in the autumn of 1856, he left again on a mission to the Eastern States, visiting St. Louis, New York, Philadelphia and other places, preaching, writing, publishing and defending the Gospel truths. It was while on this mission, May 13, 1857, that three assassins followed him to a lone spot and shot him. He thus died a martyr for the cause which, for twenty-seven years, he had so unceasingly and untiringly advocated. At Van Buren, Ark., a place on the line between Arkansas and Indian Territory, now Oklahoma, the tragedy occurred, and he lies buried near the spot where he was killed.

B.—His Early Life.

Parley Parker Pratt comes from genuine Yankee stock, his forefathers having been New Englanders for generations. Lieutenant William Pratt and his wife Elizabeth settled in Hartford, Connecticut, in 1639, the year the first printing press was set up at Cambridge, Massachusetts, and six years after Hartford was founded.

Parley was born April 12, 1807, (the same year that Henry W. Longfellow and N. P. Willis came to earth) in Burlington, Otsego County, New York, and was the third son of Jared and Charity Pratt. His parents were good people who exerted themselves by precept and example to teach their children the principles of integrity, honesty, honor and virtue. They did not belong to any particular sect, but believed in God, his Son Jesus Christ, and in Apostles and Prophets. Their means were limited, and hence they were not able to educate their children only in the four primary branches of learning—reading, writing, spelling and arithmetic. Parley was obliged to work to help keep the family, and hence his education was far more limited than most of the youths of our country at that time. Now let us quote his own words.

"But I always loved a book. If I worked hard, a book was in my hand in the morning while others were sitting down to breakfast; the same at noon; if I had a few moments, a book! a book! A book at evening, while others slept or sported; a book on Sundays; a book at every leisure moment of my life.

"At the age of seven years my mother gave me lessons to read in the Scriptures; I read of Joseph in Egypt,—his dreams, his servitude, his temptation and exaltation, his kindness and affection for his father and brethren. All this inspired me with love, and with the noblest sentiments ever planted in the bosom of man.

"I read of David and Goliath, of Saul and Samuel, of Samson and the Philistines; all these inspired me with hatred to the deeds of evil doers and love for good men and their deeds.

"After this I read of Jesus and his Apostles; and O, how I loved them! How I longed to fall at the feet of Jesus; to worship him, or to offer my life for his.

"At about twelve years of age I read of the first resurrection, as described by John the Apostle, in the 20th chapter of Revelations; how

they, martyrs of Jesus, and those who kept his commandments, would live and reign with Christ a thousand years, while the rest of the dead lived not again till the thousand years were ended. O, what an impression this made on my mind; I retired to rest after an evening spent in this way; but I could not sleep. I felt a longing desire and an inexpressible anxiety to secure to myself a part in a resurrection so glorious."

When Parley was fifteen years of age, he was placed as an assistant on a farm, where he labored eight months. Then he went to school the following winter; and the following spring when he was sixteen, he left the school of his boyhood forever. Then he spent some time on a farm, and with his brother William went out into the then wild west, in New York, traveling 200 miles on foot to near Oswego, New York. Here they purchased 70 acres of heavily timbered land. But after much toil, in clearing it of beech, maple and hemlock, they failed in their payments. Then he hired out to farmers again, and finally determined to leave civilization and make his way into the farther west, where he could be free from land sharks, and where he could make a companion of the red man, and teach him the scriptures, and tell him of Jesus. So he took leave of his home in October, 1826, and with a pocket bible in his possession made his way via Buffalo, Detroit and Pennsylvania, to a small settlement some thirty miles west of Cleveland, in Ohio, then the far west. Dense forests, mud and rain met him on every hand, so he concluded to stop. He says:

"Alone in a land of strangers, without home or money and not yet twenty years of age, I became discouraged, and concluded to stop for the winter; I procured a gun from one of the neighbors; worked and earned an axe, some breadstuff and other little extras, and retired two miles into a dense forest and prepared a small hut, or cabin, for the winter. Some leaves and straw in my cabin served for my lodging, and a good fire kept me warm. A stream near my door quenched my thirst; and fat venison, with a little bread from the settlements, sustained me for food. The storms of winter raged around me; the wind shook the forest, the wolf howled in the distance, and the owl chimed in harshly to complete the doleful music which seemed to soothe me, or bid me welcome to this holy retreat. But in my little cabin the fire blazed pleasantly, and the Holy Scriptures and a few other books occupied my hours of solitude. Among the few books in my cabin, were McKenzie's travels in the Northwest, and Lewis and Clark's tour up the Missouri and down the Columbia rivers.

"Spring came on again; the woods were pleasant, the flowers bloomed in their richest variety, the birds sang pleasantly in the groves, and strange to say, my mind had become attached to my new abode. I again bargained for a piece of forest land; again promised to pay in a few years, and again commenced to clear a farm and build a house. I was now twenty years of age."

C.—His Conversion to "Mormonism."

The winter was spent in this wild west. In the spring he resolved to return east to his old home, where all this time there was one whom

his heart long had loved, and from whom for three years untoward circumstances had separated him. He arrived on the morning of the 4th of July, 1827, called at the home of Mr. Halsey, and was received with a look of welcome by Miss Thankful Halsey. "I spent the day and evening with her; explained to her all my losses, my poverty and prospects, and the lone retreat where I had spent the previous winter; and the preparations I had made for a future home. I also opened my religious views to her, and my desire, which I sometimes had, to try and teach the red man.

"In view of all these things," said I to her, "if you still love me and desire to share my fortune, you are worthy to be my wife. If not, we will agree to be friends forever; but part to meet no more in time."

"I have loved you during three years' absence," said she, "and I never can be happy without you."

On the 9th of September following, they were married in Canaan, Columbia County, New York; and the next month were on their way to the log cabin in the West, where Parley had spent the previous winter in solitude.

The following spring, he was 21 years of age, married and settled in a log cabin in the midst of a small clearing made with his own hands.

Eighteen months passed, and great improvements were manifest. Homes sprang up. His wife taught a school of some twenty children in the very spot where two years before, Parley had lived for months without seeing a human being.

About this time Parley was very thoughtful in religious matters, and Sidney Rigdon came into the neighborhood as a preacher; him Parley listened to, and was astonished to hear him preach faith, repentance, and baptism, with a promise of the gift of the Holy Ghost to all who would obey. But Parley was disappointed because of the lack of proper authority in Rigdon to baptize and administer in the ordinances of the gospel. However, he was baptized, preached to the best of his ability, and finally decided to forsake his comfortable house and home and surroundings for the gospel's sake and go out to preach.

Later, after having received baptism at the hands of Oliver Cowdery, when Parley went on his Indian mission, and called at Kirtland on his old friend Rigdon and his Campbellite associates, it was his turn to preach to Rigdon the restored gospel of Christ, with full authority to officiate in its ordinances, and, to the credit of Rigdon and many of his associates, they in turn listened and obeyed, and, as we have learned, hundreds were baptized.

In August, 1830, therefore, he closed out his business, sold out at great sacrifice, bade adieu to his wilderness home, and never saw it afterwards, and with a very small sum of money he and his wife launched

forth into the wide world on their missions which only ended with their lives. They proceeded east until they arrived in Rochester, New York. At Newark Parley parted with his wife, she to continue the journey to their friends, he to stay and preach. It was here that an old Baptist deacon told him of a "wonderful book, a strange book, a very strange book." The next day he was shown the Book of Mormon for the first time.

"I opened it with eagerness, and read its title page. I then read the testimony of several witnesses in relation to the manner of its being found and translated. After this I commenced its contents by course. I read all day; eating was a burden, I had no desire for food; sleep was a burden when the night came, for I preferred reading to sleep.

"As I read, the spirit of the Lord was upon me, and I knew and comprehended that the book was true, as plainly and manifestly as a man comprehends and knows that he exists. My joy was now full, as it were, and I rejoiced sufficiently to more than pay me for all the sorrows, sacrifices and toils of my life. I soon determined to see the young man who had been the instrument of its discovery and translation."

After much searching, and many enquiries, he found Hyrum Smith, at Palmyra (Joseph residing in Pennsylvania) who gave him a copy of the Book of Mormon and told him the strange story of its origin, and explained the visions of Joseph to him. Parley then saw that he was without authority and that God had begun a new dispensation upon the earth. He filled two appointments, and then returned to Hyrum's home to demand baptism at his hands.

Hyrum and Parley walked twenty-five miles to the residence of Peter Whitmer, in Seneca County, where they found a branch of the Church, full of joy, faith, humility and charity. The next day, September 1, 1830, Parley P. Pratt was baptized in Seneca Lake, by Oliver Cowdery, and the same evening he was confirmed and ordained an elder. He was now a member of the Church of Christ, and felt that he had authority in the ministry. His missionary career as a Latter-day Saint then began which was only ended on that fateful day in 1857, in Arkansas, by the bullet of the assassin.

He went from Palmyra to his old home, and prosecuted his ministry among his kindred. He found his wife in good health and spirits, preached to his relatives, many of whom believed in part; but his brother, Orson Pratt, then nineteen years of age, received the gospel with all his heart, was baptized, and spent the remainder of his days in faithful labors for the cause—a man of great intelligence, who crossed the ocean sixteen times in missions of salvation, and through whose ministry and writings thousands have been converted to the truth.

REVIEW QUESTIONS—LESSON XVII.

1. Repeat the lesson sentiment. 2. What is proof that Parley P. Pratt was both poet and prophet? 3. Name the oldest publication in the Church now being printed. 4. Name some of Pratt's writings. 5. What is said of his education? 6. What books did he delight to read? 7. What impelled him to go west into the wilderness? 8. How did he fare that winter? 9. Tell of his marriage. 10. How did he and his wife get on in the wilderness? 11. How did he come to hear of the "Mormons?" 12. What did he do when he was shown the Book of Mormon for the first time? 13. Who baptized him and when? 14. How did his relatives receive him? 15. What noted man was his brother?

Parley Parker Pratt

(Concluded)

- A. HIS LATER LIFE.
- B. THE PARTING.
- C. PROPHECY BY JOSEPH.
- D. PARLEY ESCAPES FROM CUSTODY, BUT VOLUNTARILY RETURNS.
- E. ANSWER TO PRAYER.
- F. THE WONDERFUL NEW YORK MISSION.
- G. HOW A VICTORY WAS GAINED.

"He that will seek to save his life shall lose it; but, he that will lose his life for my sake, shall find it again, even life eternal."

A.—His Later Life.

Parley P. Pratt's subsequent life is closely associated with the history of the Saints in Missouri, and in early Utah. **The Parting at Far West**, an incident from his Missouri experience, will show his loyalty to his friends, and his confidence in the words of the Prophet Joseph.

B.—The Parting.

We have learned that Colonel George M. Hinckle, who was a traitor to his friends, betrayed Joseph, Hyrum, Parley, and others into the hands of the mob; also with what sadness the Saints parted with their leaders. It was here that Father and Mother Smith under such sad circumstances parted with their sons, and shook hands with them under the wagon cover. Parley says of the parting with his family:

"This was the most trying scene of all. I went to my house, being guarded by two or three soldiers; the cold rain was pouring down without, and on entering my little cottage, there lay my wife sick of a fever, with which she had been for some time confined. At her breast was our son Nathan, a infant of three months, and by her side a little girl of five years. On the foot of the same bed lay a woman in travail, who had been driven from her house in the night, and had taken momentary shelter in my hut of ten feet square—my larger house having been torn down. I stepped to the bed; my wife burst into tears; I spoke a few words of comfort, telling her to try to live for my

sake and the children's; and expressing a hope that we should meet again though years might separate us. She promised to try to live. I then embraced and kissed the little babes and departed."

C.—Prophecy by Joseph.

This occurred on October 31, 1838. On November 3, when they arose and began their march, Joseph spoke in a low but cheerful and confidential tone to Parley and the other prisoners, saying: "Be of good cheer, brethren, the word of the Lord came to me last night that our lives should be given us, and that whatever we may suffer during this captivity, not one of our lives shall be taken."

Says Parley, "Of this prophecy I testify in the name of the Lord, and, though spoken in secret, its public fulfilment and the miraculous escape of each one of us is too noted to need my testimony."

D.—Parley Escapes From Custody But Voluntarily Returns.

Arrived at Independence, the prisoners were given more freedom. One snowy morning while here, Parley arose early and went out unnoticed from the hotel, through the town, into the fields and then into a gloomy, silent forest. The falling snow had covered his tracks, he was alone and free! Then came the temptation to escape, but his love for his friends prevailed: "I turned on my heel, retraced my steps, and entered the hotel ere they had missed me. As I shook the snow off my clothes the keeper and also brother Joseph inquired where I had been. I replied, just out for a little exercise. A walk for pleasure in such a storm gave rise to some pleasantries on their part, and there the matter ended."

He had thought of the word of the Lord to Joseph and it had comforted him, and while he stood vacillating in the woods whether to go or stay, the Savior's words came to him: "He that will seek to save his life shall lose it; but he that will lose his life for my sake, shall find it again, even life eternal." Then he voluntarily returned to bondage.

From Independence they were taken to Richmond jail, and it was while there that Joseph rebuked the guards, the account of which, written by Elder Pratt, we have quoted in a previous lesson.

Elder Pratt's experiences while in jail and his thrilling escape from prison to Quincy, Illinois, wither the exiled Saints had made their way, are told in his *Autobiography*, pages 255-310. (The boys of the class will greatly enjoy hearing these chapters. It would be well for the teacher to set a time to read them to the class.)

E.—Answer to Prayer.

One incident must be quoted here, however, showing how his fasting and prayer to the Lord were answered.

While in Richmond jail, Mo., while Joseph and Hyrum were at Liberty jail, he prayed earnestly to God to know if he should ever be free again, and was answered by a heavenly peace, and a personage from the world of spirits, the wife of his youth, who died March 25, 1837, and who had been sent to answer "Yes" to his inquiry. How the promise was fulfilled is related in his *Autobiography*, Chapters 31, 32, 33. As to the prayer and its answer, he says:

"Under these circumstances, and half way between hope and despair, I spent several days in fasting and prayer, during which one deep and all absorbing inquiry, one only thought, seemed to hold possession of my mind. It seemed to me that if there was a God in heaven who ever spake to man on earth I would know from Him the truth of this one question. It was not how long shall I suffer; it was not when or by what means I should be delivered; but it was simply this: Shall I ever, at any time, however distant it may be, or whatever I may suffer first; shall I ever be free again in this life and enjoy the society of my dear wife and children and walk around at liberty, dwell in society and preach the gospel as I have done in bygone years?

"Let me be sure of this and I care not what I suffer. To circumnavigate the globe, to traverse the deserts of Arabia, to wander amid the wild scenes of the Rocky Mountains, to accomplish so desirable an object would seem like a mere trifle, if I could only be sure at last.

"After some days of prayer and fasting and seeking the Lord on the subject, I retired to my bed in my lonely chamber at an early hour, and while the other prisoners and the guard were chatting and beguiling the lonesome hours in the upper apartment of the prison, I lay in silence, seeking and expecting an answer to my prayer, when suddenly I seemed carried away in the spirit, and no longer sensible to outward objects with which I was surrounded. A heaven of peace and calmness pervaded my bosom; a personage from the world of spirits stood before me with a smile of compassion in every look, and pity mingled with the tenderest love and sympathy in every expression of the countenance. A soft hand seemed placed within my own, and a glowing cheek was laid in tenderness and warmth upon mine. A well known voice saluted me, which I readily recognized as that of the wife of my youth who had for near two years been sweetly sleeping where the wicked cease from troubling and the weary are at rest. I was made to realize that she was sent to commune with me and answer my question.

"Knowing this, I said to her in most earnest and inquiring tone: 'Shall I ever be at liberty again in this life and enjoy the society of my family and the Saints and preach the gospel as I have done?' She answered definitely and unhesitatingly, 'Yes!' I then recollected that I had agreed to be satisfied with the knowledge of that one fact, but now I wanted more. Said I: 'Can you tell me how, or by what means, or when I shall escape?' She replied: 'THAT THING IS NOT MADE KNOWN TO ME YET.' I instantly felt that I had gone beyond my agreement and my faith in asking this last question and that I must be contented at present with the answer to the first.

"Her gentle spirit then saluted me and withdrew. I came to myself.

The doleful noise of the guards, and the wrangling and angry words of the old apostate again grated on my ears, but heaven and hope were in my soul."

F.—The Wonderful New York Mission.

In 1837, as we have learned, while the troubles were going on in Kirtland, he was on a mission in New York, where, about this time, he published his *Voice of Warning*. He and his brethren could make no headway, they had "preached, advertised, printed, published, testified, visited, talked, prayed and wept in vain." They had about six members, but the people would not hear, and the few who came to their meetings went away uninterested. So they decided to quit and go to New Orleans, and had retired to a private room to hold a last prayer meeting before leaving. Parley says:

"We had prayed all round in turn, when, on a sudden, the room was filled with the Holy Spirit, and so was each one present. We began to speak in tongues and prophecy. Many marvelous things were manifested which I cannot write; but the principal burden of the prophecyings was concerning New York City, and our mission there.

"The Lord said that he had heard our prayers, beheld our labors, diligence, and long suffering towards that city and that he had seen our tears. Our prayers were heard, and our labors and sacrifices were accepted. We should tarry in the city, and go not thence as yet; for the Lord had many people in that city, and he had now come by the power of His Holy Spirit to gather them into his fold. His angels should go before us and cooperate with us. His Holy Spirit should give the people visions and dreams concerning us and the work of the Lord; and He would make bare his arm to heal the sick and confirm the Word by signs following; and from that very day forward we should have plenty of friends, money to pay our debts with the publishers; means to live, and crowds to hear us. And there should be more doors open for preaching than we could fill; crowds, who could not get in, should stand in the streets and about the entrance to try to hear us; and we should know that the Almighty could open a door and no man could shut it.

"As these things were manifested in power and the demonstrations of the Spirit, we could not doubt them. So we gave up going to New Orleans, and concluded to stay; but we were almost ready to say in our hearts, like one of old: 'If the Lord should make windows in Heaven could these things be?'

"Now there was in this little meeting a man named David Rogers, whose heart was touched. He, being a chairmaker, fitted up a large room, and seated it with the chairs of his warehouse, and invited us to preach in the same. This room was crowded. He then joined with one of our members, who was a joiner, and rented a small place, and seated it for a regular place of meeting; this was generally crowded. In the meantime, a Methodist clergyman came to hear me, whose name was Cox. He invited me to his house to preach, near East River; he and household were obedient to the faith, with many of the members of his society. While preaching, a lady solicited me to preach in her house in Willett Street, for, said she, 'I had a dream of you and of the new Church the other night.' Another lady wished me to preach in her house, in Grand Street. In the meantime I was invited by the Free Thinkers to

preach, or give a course of lectures, in Tammany Hall. In short, it was not three weeks from the delivery of the prophecies in the upper room till we had fifteen preaching places in the city, all of which were filled to overflowing. We preached about eleven times a week, besides visiting from house to house. We soon commenced baptizing, and continued doing so about almost daily during the winter and spring. One lady, who had been four years under the doctor's care with a crippled leg, arose and walked, with her leg instantly restored whole, even as the other. Her physician was immediately dismissed, and was very angry, because we had spoiled his patronage. He even threatened to sue us. Another lady, who had lain in her bed four years with dumb palsy, arose and walked. She had not, previous to our laying hands on her, been able to stir a finger, or a toe, on her right side for about four years; so said the family, and so she herself testified. In this case her physician, and also some religious ministers, who called to see her, glorified God, acknowledged His hand, and exhorted her to persevere in the faith.

"A child of Mr. Wandle Mace, of No. 13 Bedford Street, was healed of brain fever in the last stage, when the doctors had given it over, and the kindred and neighbors had gathered to see it die. I laid my hands on it, in the presence of them all, and it was healed, and in a few hours took nourishment, and commenced to play and run about the floor. In the same house, in an upper chamber, lay a woman, by the name of Dexter, sick, who had not left her room, nor scarcely her bed, for some six months; she was at the point of death, and her babe also, who had taken the disease from her. Her mother, who had the care of her, was present when the child was healed, and she ran up stairs and told the woman that there were men below who healed the sick, as in days of old, by the laying on of hands in the name of Jesus. The woman exclaimed: 'Thank God, then I can be healed.' She sent for us, and was from that hour restored to health, and the child also. She walked about two miles to the East River and was baptized, and then walked home again—it being a very wet day with snow and rain, and the sidewalks about shoe deep in snow and mud. After these miracles of healing had been witnessed by them were baptized, viz: Wandle Mace and wife, Theodore Curtis and wife, and the sick woman and her mother, before named.

"During our stay in New York I made frequent visits to the country, and to other towns. Branches of the Church were formed at Sing Sing, and in Jersey, and also in Brooklyn and various other parts of Long Island. Some members were also baptized in Holiston, Mass." (Incidents relating to his Canadian Mission are found in Chapters 16-20, pp. 137-184, *Autobiography*.)

G.—How a Victory Was Gained.

When the great apostacy at Kirtland took place, in 1837, at one time, just after his return from Canada, according to his own testimony, Elder Pratt also was overcome in a great measure by the spirit of envy, strife, and division, so prevalent among the Saints, and which resulted in many falling away and becoming enemies and apostates. He writes: "It seemed as if the very powers of darkness which were against the Saints were let loose upon me. But the Lord knew my faith, my zeal, my integrity of purpose, and he gave me the victory!"

And how he gained the victory is a lesson worth our consideration,

for so may we also overcome all evil and protect ourselves from further sin. It was by open confession to those against whom we sin, to our Father in Heaven, or our fellow men: "I went to Brother Joseph Smith in tears" he writes, "and, with a broken heart and contrite spirit, confessed wherein I had erred in spirit, murmured, or done or said amiss. He frankly forgave me, prayed for me and blessed me. Thus, by experience, I learned more fully to discern and to contrast the two spirits, and to resist the one and cleave to the other. And, being tempted in all points, even as others, I learned how to bear with, and excuse and succor those who are tempted." (*Autobiography*, p. 184.)

REVIEW QUESTIONS—LESSON XVIII.

1. Repeat the lesson sentiment.
2. What attribute of his character is described in the parting?
3. What was Joseph's prophecy to the prisoners?
4. Was it fulfilled?
5. Describe Parley's escape from custody?
6. Why do you think he did right in returning?
7. Relate his prayer and its answer, while in Richmond jail.
8. When was he on a mission in New York?
9. What book did he first publish there?
10. What caused him and his companions to remain in New York, after they had determined to leave?
11. Relate how the way was opened for them.
12. Tell of one of the remarkable healings by the power of God.
13. Did Parley sympathize with the apostates in Kirtland?
14. Was this a mistake?
15. How did he gain the victory?
16. What lesson does this teach?

LESSON XIX.

Sidney Rigdon

- A. HIS EARLY CAREER AND FIRST MINISTRY.
- B. THE CAMPBELLITES OR DISCIPLES.
- C. VISITED AND CONVERTED BY PARLEY P. PRATT.
- D. SIDNEY RIGDON VISITS THE PROPHET JOSEPH.
- E. RIGDON'S CALL TO THE QUAKERS.
- F. SOME OTHER MISSIONS.
- G. REASONS FOR HIS LEAVING THE CHURCH.
- H. CHARACTER OF SIDNEY RIGDON.

"He is a man whom God will uphold, if he will continue to his calling."—Joseph Smith.

A.—His Early Career and First Ministry.

Sidney Rigdon was closely associated with the Prophet Joseph in the early rise of the Church, and from 1833 to 1844 was the first counsellor in the Presidency. He was the youngest son of William and Nancy Rigdon, and was born in St. Clair township, Allegheny County, Pa., February 19, 1793. His youth and early manhood were spent upon the farm of his father, and were uneventful. When Sidney was 17 years of age, his father died, and nine years thereafter his mother also passed away. A year before his mother's death, Sidney joined the regular "Baptist Society," or Church, which had for a pastor Rev. David Phillips, a clergyman from Wales. But when she died, Rigdon left the farm and made his home with Rev. Andrew Clark, of Pittsburg, who was also a Baptist minister. It was while here that he took a license, and from that time devoted himself to the ministry.

In May, 1819, he removed from Pennsylvania to Trumbull County, Ohio, and here also he resided in the home of a minister of the same faith. While here he met Phebe Brook to whom he was married the following year. (June, 1820.)

He continued to preach in Trumbull County, until 1821. About this time, he started on a trip to his old home in Allegheny County, and passed through Pittsburg where he was invited to speak, which he did,

and the people liked him so well that they gave him a "call" to be their regular pastor. Here he settled in February, 1822, and preached and labored among the people about two years and a half until August, 1824, when, though popular and respected, he retired from the ministry.

His reason for withdrawing from the church was that he had become perplexed with the idea that the church taught doctrines which were not in harmony with the scriptures. He deliberated, reflected, and prayed over the matter; and finally resolved to follow his convictions and quit, which caused his congregation great sorrow. But he showed by his action that he was no hypocrite.

He now joined his wife's brother, Richard Brook, in the tanning business, the two conducting a small tannery for some two years.

B. The Campbellites or "Disciples."

In the meantime, Sidney Rigdon met with Alexander Campbell, a Doctor of Divinity, a trained and learned man born in Ireland, in 1768, and a graduate of the University of Scotland. This man Campbell came to the United States in 1809, and was the pastor of a Presbyterian Church at Bethany, Virginia, for a time. But he soon left his church and worked on independent lines, organizing a society whose doctrine was that the Bible should be the sole creed of the church.

Mr. Rigdon also became acquainted with Walter Scott, a Scotchman by birth, and a dissenter from a Scandinavian church.

These three men now met often together and discussed religious subjects, and they agreed in most essential points; viz., the need of a universal reformation among the churches; the abandonment of their creeds, advocating faith, repentance, and baptism for the remission of sins, and a Godly walk. Their meetings together finally resulted in the founding of the Church or sect of the "Disciples," or Campbellites.

C.—Visited and Converted by Elder P. P. Pratt.

In 1826, Mr. Rigdon left Pittsburg and went to Bainbridge, Ohio, where the people urged him to preach. This he did, following the teachings of the new sect. Here he labored with success for about a year, when the people of Mentor, Ohio, near Kirtland, invited him to reside among them and preach. This he consented to do, meeting with considerable opposition, but withal succeeding, until many people there and in surrounding townships believed his doctrine, and he had a large following in a number of places.

It was thus that he was engaged when his old friend Parley P. Pratt visited him and presented him with a Book of Mormon, on his way to fulfil the call he received in October, 1830 (Doc. & Cov. Sec. 32) to preach to the Lamanites. It will be remembered that Elder Pratt had been a preacher in the same church with Rigdon and for this reason he was led

to visit him, believing there were many in the church with which he had united, who were honest seekers after truth. This proved to be the case, and quite a number believed and were baptized, among them Sidney Rigdon and his wife, who read the Book of Mormon and were convinced that it was a revelation of God. Rigdon to the end of his life testified to this, though he was severed from the Church; but Alexander Campbell never believed, and became one of the most bitter opponents that the Book of Mormon has ever had. Walter Scott also manifested much bitterness against the doctrines of signs following believers. (Mark 16.)

D.—Sidney Rigdon Visits the Prophet Joseph.

Rigdon, who had now wandered about in the religious world so many years, was at last convinced that he had found what he had never been able to find before—men who held authority from God by direct revelation to act in the ordinances of the gospel. He therefore lost no time in seeking the Prophet, with a view to learn what the Lord should require of him. In December, 1830, he and Edward Partridge, also a convert from the Campbellites, and “a pattern of piety and one of the Lord’s great men,” who became the first Presiding Bishop of the Church, came to the prophet at Fayette to learn the will of the Lord concerning them. The answers are given in Sections 35 and 36 of the Doctrine and Covenants.

Of Sidney Rigdon, it is said:

“Behold, verily, verily, I say unto you, my servant Sidney, I have looked upon thee and thy works. I have heard thy prayers, and prepared thee for a greater work.

“Thou art blessed, for thou shalt do great things. Behold thou wast sent forth, even as John, to prepare the way before me, and before Elijah which should come, and thou knewest it not.

“Thou didst baptize by water unto repentance, but they received not the Holy Ghost.

“But now I give unto thee a commandment, that thou shalt baptize by water, and they shall receive the Holy Ghost by the laying on of the hands, even as the apostles of old.”

E.—Rigdon’s Call to the Quakers.

The first mission which was given to Elder Rigdon was to the Shakers. He, with Parley P. Pratt, and Leman Copley, who was a convert from the Shaking Quakers, were required to visit and preach to them the Gospel. The call is found in a very important doctrinal revelation given in March, 1831. (Doc. & Cov. Sec. 49.) These strange people lived in a little place near Cleveland, Ohio; and the brethren who were called fulfilled their mission, but the people utterly refused to hear or obey the gospel. (If you are interested in a description of the Quakers, you may learn of them in the notes on page 167 of the **History of the Church**, volume one.)

F.—Some Other Missions.

Sidney Rigdon accompanied the Prophet Joseph to Missouri, in 1831;

while on this mission, he not only wrote a description of the Land Zion, but dedicated and consecrated it for the gathering of the Saints. This was on the second day of August, 1831, and very interesting details of the dedication are found as follows in the **History of the Church**, page 196, note:

"Speaking of this second of August meeting, in addition to what the Prophet relates in his narrative, John Whitmer, in his **History of the Church**, gives the following interesting details from a statement of Oliver Cowdery's: 'On the second day of August, 1831, Rigdon stood up and asked, saying,

"Do you receive this land for the land of your inheritance with thankful hearts from the Lord?

"Answer from all: 'We do.'

"Do you pledge yourselves to keep the law of God on this land which you never have kept in your own lands?"

"We do.'

"Do you pledge yourselves to see that others of your brethren who shall come hither do keep the laws of God?"

"We do.'

"After prayer, he arose and said: 'I now pronounce this land consecrated and dedicated unto the Lord for a possession and inheritance for the Saints, and for all the faithful servants of the Lord to the remotest ages of time. In the name of Jesus Christ, having authority from Him. Amen.'"

Returning to Ohio, he assisted the Prophet Joseph in revising the Scriptures, and it was while thus engaged, in Hyrum, that both he and Joseph were tarred and feathered by some cruel enemies.

Removing thereafter to Kirtland, he went again to Missouri with Joseph, returning to Kirtland in 1832, when they resumed the revision of the Scriptures.

In 1833, (March 18), he was ordained and set apart as the first counsellor to Joseph Smith, in the First Presidency, with Frederick G. Williams as second.

In October of the same year, he accompanied Joseph on his mission to Canada.

While Zion's Camp went to Missouri, and until the Prophet's return, Elder Rigdon had charge of affairs in Kirtland.

He was a member of the committee on publication which arranged for the printing of the Doctrine and Covenants, in 1835.

He preached a powerful sermon at the dedication of the Kirtland Temple in 1836. (March 27.)

He was obliged to flee from the persecutions at Kirtland, in January, 1838, and arriving in Missouri assisted in organizing the stake of Zion called Adam-ondi-Ahman.

It was on July 4, 1838, that he delivered an oration at Far West, denouncing in bitter terms the enemies of the Saints.

He was betrayed into the hands of the mob militia, October 31, 1838, and was held in Liberty jail until February, 1839, when he was released

on bail, escaped to Illinois, where he diligently denounced the actions of the Missouri enemies of the Saints, and took an active part in founding Nauvoo, in sickness and much suffering.

When the Prophet Joseph went to Washington to present the grievances and claims of the Saints, for their sufferings in Missouri, to the government, Elder Rigdon accompanied him.

In a political way, Sidney Rigdon also held many responsible places: he was city attorney, and postmaster, in Nauvoo; and when Joseph, in 1844, was nominated as a candidate for the Presidency of the United States, Sidney Rigdon was nominated by the same convention for the Vice-presidency.

G.—Reasons for His Leaving the Church.

But while he had thus been a faithful worker in the cause, ever since his call by the Lord, he began in the early 40's to be cold and indifferent in his religious duties.

But even as early as 1833, when he accompanied Joseph on his Canadian mission, and when he was appointed to be spokesman to the Prophet, he seems to have been inclined to selfishness and unwillingness to receive counsel. Unselfishness and willingness to receive counsel are two very important qualifications for a Latter-day Saint, and, by the by, also for young people in the home, and in every walk of life. Service to others and obedience to proper authority are the props that uphold the person in the Church and home, and that go far to make a splendid character.

But the immediate reason for his leaving the Church, was that he quit his duties and neglected his calling. No person can apostatize who attends diligently to his duties. Work, faithful and persistent work, is also a prop to one's standing and character. Shortly after his selection as Vice-presidential candidate, Sidney Rigdon left Nauvoo for Pittsburg, Pa., where he remained until after the Prophet's death. His duty was at the Prophet's side, but he preferred to be out of the turmoil of Nauvoo where his calling demanded that he should be. After the martyrdom occurred, and the fearful tragedy at Carthage reached his ears in his Pennsylvania home, he hastened to Nauvoo, whither he went with the object of becoming the guardian of the Church. He did not recognize that the Twelve Apostles were next in authority when the First Quorum of the Church became disorganized, but asked the people to make him their guardian. His claims were duly considered, and in a memorable meeting, held on the 4th of August, 1844, his claims were rejected by the assembled people, and the Twelve Apostles, with Brigham Young as their President, were recognized as the head of the Church.

Elder Rigdon was tried before the High Council of Nauvoo and on September 8, 1844, was excommunicated from the Church, because his course was considered unsatisfactory. He then returned to Pennsylvania.

In 1847, he made his home in Friendship, Allegheny County, New York, where he died July 14, 1876.

H.—Character of Sidney Rigdon.

Joseph Smith, the Prophet, the man who, from long association with Sidney Rigdon, perhaps knew him best, said of him, just after their return from the Canadian mission in 1833:

“Brother Sidney is a man whom I love, but he is not capable of that pure and steadfast love for those who are his benefactors, as should possess the breast of a President of the Church of Christ. This with some other little things, such as selfishness and independence of mind, which, too often manifested, destroy the confidence of those who would lay down their lives for him. But, notwithstanding these things, he is a very great and good man—a man of great power of words, and can gain the friendship of his hearers very quickly. He is a man whom God will uphold, if he will continue to his calling.”

The Register, published in Friendship, said at his death that “numerous pilgrimages had been made to him from different parts by various persons desirous of obtaining further information from him relative to the origin of the Book of Mormon; but he unwaveringly adhered to his original theory on this matter, being the same as that held by the ‘Mormons;’ and he treated with great scorn and contempt the statement of parties imputing the authorship of the work to himself.”

REVIEW QUESTIONS—LESSON XIX.

1. Repeat the lesson sentiment.
2. When and where was Sidney Rigdon born?
3. Why did he withdraw from the Baptist church?
4. How did he become one of the founders of the Campbellites or Disciples?
5. How was he converted to “Mormonism?”
6. What did the Lord tell Sidney Rigdon through Joseph the Prophet?
7. Name some of the Missions of Sidney Rigdon.
8. Some of his labors in the Church.
9. What political offices did he hold?
10. What two traits of his character caused him to waiver in the faith?
11. What was the immediate reason for his leaving the Church?
12. What claim did he make after the martyrdom?
13. Who was chosen leader of the Church?
14. What did the Prophet Joseph say of Sidney Rigdon?
15. What was Sidney Rigdon’s testimony relative to the origin of the Book of Mormon?

LESSON XX.

Orson Pratt

- A. SKETCH OF ORSON PRATT'S EARLY LIFE.
- B. HE LEARNS THE WILL OF THE LORD.
- C. SOME IMPORTANT THINGS THAT ORSON PRATT DID.
- D. ORSON PRATT'S WRITINGS.
- E. REFLECTIONS ON THE CHARACTER OF ORSON PRATT.

The Gospel—*"A message of simple truth sent from God through divinely inspired men, and published by divine authority which shines upon the understanding like the splendors of the noonday sun; and whispers in the ears of mortals, saying, 'This is the way, walk ye in it.'"*—From Divine Authority.

A.—Sketch of Orson Pratt's Early Life.

We have learned that Orson Pratt, who was born in Hartford, New York, September 19, 1811, joined the Church on his birthday, September 19, 1830, at the age of 19, and that the gospel was brought to him by his brother, Parley.

Orson Pratt is one of the most remarkable men, among the many remarkable ones, who identified themselves with the Church in its early days.

From the date of his baptism, in Canaan, New York, until the day of his death, in Utah, (October 3, 1881), he continually and unceasingly traveled, preached, wrote, published and worked for the interest and advancement of the Church.

From his boyhood, he was accustomed to labor on the farm, as his parents were poor; but he was permitted to attend school a part of each year, thus acquainting himself with the common school branches. Besides, he early learned bookkeeping and arithmetic. He loved to read and study the Bible, and aside from being studious, he was also prayerful. Although prior to joining the Latter-day Saints, he had not connected himself with any religious organization, he loved the scriptures, believed in God, and felt sure He would answer his prayers. That the Lord did so is evident from Orson's future career, for which he was thus preparing himself.

So went his life, on the farm in summer, at school in winter—from

the time he was eleven years of age until the fall of 1823, when he took a change and went on a journey of nearly seven hundred miles to Connecticut, thence to Long Island. He attended a boarding academy in the winter of 1829-30 where he studied grammar, geography and surveying. The latter study proved of great value to him, later in life, when he was called upon in Utah to establish the Salt Lake meridian and survey the city.

B.—Orson Pratt Learns the Will of the Lord Concerning Him.

Just after being baptized, Orson Pratt traveled some 200 miles to see Joseph the Prophet, then living in Fayette, Seneca County, New York. The Church had then only been organized a short time, and as was customary in those days, not a few of the new converts came directly to see the Prophet, in order that they might learn the will of the Lord concerning them. This was the purpose of his going. If you read section 34 of the Doctrine and Covenants you will find that the Lord blessed Orson for his belief; and stated to him that he was more blessed because he was called to preach the gospel, long and loud, crying repentance to a perverse generation, with a view to preparing the way for the second coming of the Savior.

This revelation was given in November at his own solicitation. From this we learn that he who would receive must ask. He had come for counsel and, like many who seek counsel of the servants of the Lord, he followed it when it was given, and was blessed in so doing.

On December 1, 1830, he was ordained an elder by Joseph the Prophet, and started on his first mission. From that time on, he spent nearly all his time in the field, faithfully fulfilling the calling he had received.

He traveled thousands of miles, much of the distance on foot, often suffering sickness and fatigue, but preaching persistently in both the eastern and the western states.

When the apostles were chosen by the witnesses of the Book of Mormon, April 26, 1835, he was selected and ordained one of the original twelve apostles, under the hands of David Whitmer and Oliver Cowdery; and when, in 1881, he passed away, he had faithfully served in that quorum for over forty-six years, being the last of the original council of Twelve Apostles to die.

He taught school in Kirtland, between the times he was away on missions, and learned many doctrines from the Prophet Joseph, and it was here also that he studied algebra, during a part of the same year. He was married to Sarah M. Bates, July 4, 1836.

Notwithstanding his other duties and his years, he was wise, energetic and studious enough to be constantly adding knowledge to his storehouse of intelligence. He took to heart and followed the splendid admonitions of the Prophet, not only in Kirtland and Nauvoo, where he was a leading teacher of the people, but he did so all his days:

"It is impossible for a man to be saved in ignorance."

"There is a law irrevocably decreed in heaven before the foundation of this world, upon which all blessings are predicated; and when we obtain any blessing from God, it is by obedience to that law upon which it is predicated."

Hence the need of learning the laws of God and obeying them.

"Whatever principles of intelligence we attain unto in this life, it will rise with us in the resurrection."

"A man is saved no faster than he gets knowledge."

"The glory of God is intelligence."

"Seek ye out of the best books words of wisdom; seek learning, even by study, and also by faith."

"The elements are eternal."

"There is no such thing as immaterial matter. All spirit is matter, but it is more fine or pure, and can only be discerned by purer eyes."—(See Doc. & Cov. Secs. 93, 130, 131, etc.)

On this last quotation Elder Pratt's book on the **Absurdities of Immaterialism** is based.

Having learned the will of the Lord, Elder Pratt went about complying with it; and having learned the laws of the Father, he made every effort to obey them, thus setting an example of studiousness and obedience worthy of emulation.

C.—Some Important Things that Orson Pratt Did.

He shared in the expulsion from Nauvoo, crossed the plains with the Pioneers, and was the first man of that company to enter Salt Lake Valley, preceding the main body three days.

He took scientific observations on the road over the plains; determined latitude, longitude, elevation, etc., of mountains and prominent places, in anticipation of the coming of the railroad which even then the leaders of the Saints expected would follow in their steps—and which, in less than twenty-five years, did follow almost on the trail of the Pioneers.

He returned to England in 1848, and presided over the European Mission. The Church membership in Great Britain under his administration increased from about 18,000 to 31,000; and he chartered and fitted out during two years, twenty ships loaded with Saints for Utah.

He wrote while on his mission many pamphlets on the principles of the Gospel; edited the *Millennial Star*, increasing its circulation from about 4,000 to nearly 23,000; and lectured to many large audiences in various parts of England and Scotland.

Returning to Salt Lake, in 1851, he delivered that winter a series of twelve astronomical lectures in the old tabernacle, to crowded houses. These lectures were printed in the *Deseret News*, then in its second volume.

He was a member of the first legislative assembly of Utah, and was re-elected each session whenever he was at home. He was Speaker of the House seven times.

He filled missions to the United States twice; again in 1864, to Australia; and to England again, and was constantly in some mission field from 1852 to 1869, when he went to New York to publish the Book of Mormon in the Deseret Alphabet, a system of phonetic characters originated by him.

In August, 1870, he held a famous three days' discussion in Salt Lake City with Rev. J. P. Newman, on "Does the Bible Sanction Polygamy?" Newman was a strong man, but was completely vanquished by Elder Pratt.

In 1876, he went to England again, and in 1878, with President Joseph F. Smith, visited the Whitmers in Missouri, and many of the old historic places, made famous in the early days of the Church.

In December of 1878, once more and for the last time, he went to England to stereotype the Book of Mormon and the Doctrine and Covenants. He had arranged these books in chapters and verses, with references and footnotes, as they now are printed. Prior to that time, the paragraphs were long, and there were no notes or references in these books. This was a very important, painstaking and laborious work. He had now crossed the ocean sixteen times.

He delivered his last public discourse on salvation in the Salt Lake Tabernacle, Sunday, September 18, 1881, and died on October 3, following.

D.—Orson Pratt's Writings.

No other writer interpreted so deeply and fully the doctrines of the Church as did Orson Pratt. While his writings are not free from questionable theories, there are few if any Church doctrinal writers of to-day who do not consult them for ideas; and no person can be said to be well informed in matters of Church doctrine who has not read his works. His name is familiar and honored among the people of God in all lands.

In the multiplicity of his labors, he yet found time to study higher mathematics and science, and in addition to his scientific books, he left an elaborate work in manuscript on *Differential Calculus*, and also published a work on *Cubic and Biquadratic Equations, A Key to the Universe*, containing an elaboration of original principles, etc.

Among his church writings are:

Divine Authority, answering the question, Was Joseph Smith Sent of God?

The Kingdom of God, showing the nature of the governing power, its officers, the plan of salvation, the need of continued revelation, the gifts and blessings of the gospel, and other promises to all who adhere to the laws.

The Divine Authenticity of the Book of Mormon, showing it is not unreasonable to expect new revelation, that it is in fact necessary, and

why, that the Bible and tradition without further revelation are insufficient guides.

Remarkable Visions; The Great First Cause; New Jerusalem; Absurdities of Immaterialism; Reply to Remarks on Mormonism; Tracts on the First Principles of the Gospel; The Seer, in eighteen numbers, published in Washington, D. C., 1852.

Remember, all this was accomplished by a man who had but little opportunity for education. He was a self educated man. His example in this respect should be an inspiration to all the youth of Zion.

E.—Reflections on the Character of Orson Pratt.

Among the great literary and religious men of England and America, born in the early part of the nineteenth century, without classification or in the order of their greatness, we may name John G. Whittier, (1808), Henry W. Longfellow, (1807), Charles Dickens, (1812), Nathaniel Hawthorne, (1804), Edgar Allen Poe, (1811), Henry Ward Beecher, (1813), Charles Mackay, (1812), Ralph Waldo Emerson, (1803), George Bancroft, (1800), Charles Sumner, (1811), Oliver Wendell Holmes, (1809), William M. Thackeray, (1811), N. P. Willis, (1807), and Alfred Tennyson, (1810).

Then let us name a few older men who were born in the close of the eighteenth century and lived contemporaneously with the men before named: Washington Irving, (1786), Thomas De Quincey, (1785), Richard Henry Dana, (1787), William Cullen Bryant, (1794), and Lord Byron, (1788).

To these names and to many others of equal greatness in the world that could, of course, be mentioned, the Latter-day Saints beg to add the names of Joseph Smith, (1805), Brigham Young, (1801), Orson Pratt, (1811), and Parley P. Pratt, (1807).

Of course, some may smile at what they will perhaps call this presumption; but when we stop to think of the results of the labors of these great men, and the fruits of their teachings, the comparison will bear every test in favor of the men named from the ranks of the Latter-day Saints. This comparison might likewise be carried out of the domain of literature and the pulpit, and applied to the men who were famous in statesmanship, leadership and colonization, and the Latter-day Saints would not suffer much if anything thereby.

Orson Pratt, was a deep thinker, as well as an industrious and painstaking worker. He was in later years almost buried in thought. The writer has often seen him walking the streets of Salt Lake, cane in hand, his head bent to one side, absorbed in contemplation, listless of the men and things about him. With his white flowing beard and hair and his slow deliberate gait, he was a familiar character on West North Temple street in the late 70's. Few visitors and students at the University or

other schools, but would turn and reverently say, "There goes Orson Pratt."

As a speaker, he was ever greeted with marked attention; and his frequent sermons in the great Tabernacle was a feature of the services in those days. He always had something to say; and his sermons were given in a way that interested and convinced, even though sometimes, because of their length and his calm deliberation, they wearied the boys and the hearer who was fond of lighter matter. Let it be remembered, however, that the boys are better to this day for having listened to the sayings of Elder Pratt.

Orson Pratt devoted all his life to the cause of God, and paid little attention to temporal affairs. Disinterestedness in self, marked his whole career. He died poor in things pertaining to this earth but bounteously rich in patience, gentleness, willingness to obey and abide counsel, and in spiritual blessings. His name and labors are honored in the Church, and will last through generations to come.

The following eulogy appeared in the **Deseret News**, at the time of his death:

"Orson Pratt was truly an Apostle of the Lord. Full of integrity, firm as a rock to his convictions, true to his brethren and to his God, earnest and zealous in defense and proclamation of the truth, ever ready to bear testimony to the latter-day work, he had a mind stored with scripture, ancient and modern, was an eloquent speaker, a powerful minister, a logical and convincing writer, an honest man and a great soul who reached out after eternal things, grasped them with the gift of inspiration, and brought them down to the level and comprehension of the common mind. Thousands have been brought into the Church through his preaching in many lands, thousands more by his writings. He set but little store on the wealth of this world, but he has laid up treasures in heaven which will make him eternally rich."

REVIEW QUESTIONS—LESSON XX.

1. Repeat the lesson sentiment.
2. When and where was Orson Pratt born?
3. How did he get his education?
4. What did he love to read?
5. How did he learn the Lord's will concerning him?
6. What was he called to do?
7. Do you think he did it?
8. Why?
9. What splendid admonitions did he follow?
10. Name some of the important events of his life.
11. What did he do in England?
12. On the plains and in Salt Lake?
13. What famous discussion did he engage in?
14. When did he die?
15. What is said of his doctrinal writings?
16. Name his scientific works.
17. Name some of his Church writings.
18. In what respect is he a good example?
19. Name some great men of his time.
20. What names would the Latter-day Saints contribute to this list?
21. What is said of him as a speaker?

(THE END.)

"Above all things truth beareth away the victory."

